ALEXIPHARMACON,

OR A SOVERAIGNE

ANTIDOTE

AGAINST

A VIRVLENT CORDIALL

Composed 22. *Iune* 1644. by two Druggists; the one an Apostata, called IOHN LOGHAN, a titular Doctor of Physicke; the other a Doctor of Divinity of the pretended reformed Gospel, called ED. PARREY.

VVherein the Cordiall is proved to be a contagious drugge of pestilent Ingredients, and the motives inducing the Apostata unto a revolt to bee damnable and hereticall.

By WALTER ENOS Dublinian, Priest and Doctor of Divinitie.

MATTH. 17. vers. 15, 16.

Beware of false Prophets, which come to you in sheepes clothing, but inwardly are ravening wolves: yee shall know them by their fruits.

GALAT. 1. vers. 8.

Though wee or an Angel from heaven Evangelize to you beside that, which we have Evangelized to you, let him be accursed.

CE. 20

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TRINITY COLLEGE DUBLIN LIBRARY

TO THE
RIGHT HONORABLE
THE
SVPREME COVNCELL
OF THE
Confederate Catholicks of the Kingdome
of IRELAND.

SOme few dayes paſt, there came unto my hands a Pamphlet ſet forth in the name of the *Apoſtata Iohn Loghan* Titular Doctor of Phyſicke, which he calleth *a Cordiall, or the motives which induced him to deſert the Romiſh, and embrace the true proteſtant Religion.* This worke hath beene approved by one *Edward Parry* Chaplaine unto the proteſtant *Archbiſhop* of *Dublin* on the 15. of *April* 1644. as you ſhall finde in the percloſe thereof: It was compoſed by the ſuppoſititious author the 22. of *Iune* following, as you may obſerve in the front of the ſame worke, which is full two Moneths and upwards after the approbation. This confirmeth the common rumor bruted in *Dublin*, that the *de-*

formed embrio was begotten by the Chaplaine, and onely fathered on the *Apostata*. Peradventure the *Apostata* supplies what the Chaplaine wanted of petty cratchets of *Philosophie*; and the Chaplaine supplied what the *Apostata* wanted of the knowledge of *Scripture* and *Fathers*: for surely such *a Catechumen* could not so speedily learne their sacrilegious art in corrupting Gods word and the authority of venerable antiquity; with which Art this petty Pamphlet is so imbellished, as there is not one sentence therein alleaged out of the *Scriptures* or *Fathers*, which is not corrupted. I heare they both lodge (as it were) under one roofe, and that a fuming attractive vertue doth frequently couple them together, whence followed so great familiarity, as the Doctor of Divinitie (for so the Chaplaine is called in *Dublin*) became a *Python* to speake by the organ of the Phisitian.

(a) Cordiall pag. 15.

The *Apostata* supposeth, (*a*) that *some will wonder of himselfe in particular, that he changed his Religion having now past the wavering yeares of youth, and withall being a native of this kingdome, wherein Romish Religion (to most) is (as it were) an inseparable property.* Truly I know none that will

will wonder at his *change*, that knew his indigent and unconstant life, and albeit he giveth out, that, (*b*) *neyther was it any worldly love or feare that made him alter*; he might perhaps perswade others to believe him, that were ignorant of his ambition to have a lesson of Medicine in *Trinitie* Colledge in *Dublin*, which could not be obtayned without being a protestant. But those that were conscious of his designes, and observed his little practise and worse successe in his practise, will so farre give him credit, as they can throw a mil-stone after him: Yet if any did perchance wonder at his *change*, they will undoubtedly cease to *wonder*, when they have perused his *Cordiall* where they shall finde him ready to (*c*) *change* unto a *third Religion* when he knoweth any that is *better than protestantie or Romish Religion*: and as *of late* (as he saith) hee *understood more concerning Religion, then ever before*; *So ere long* hee will understand more then now, and then he will embrace what other religion his fancie will dictat best unto him, since the beginning of his first studies in *Paris* (when he begun to (*d*) *read somthing in the Bible*) he hath beene alwayes dubious in faith and Religion, and as yet knoweth not what religion hee holdeth,

(*b*) Idem ibid. Cordiall.

(*c*) Cordiall pag. 15.

(*d*) Cordiall pag. 1.

deth, being indeede neyther Catholicke nor Protestant, but rather *a Zuinglian*, though he be likewise ignorant what eyther of both (*Protestant* or *Zuinglian*) doth professe.

Indeede the whole world may wonder, that any man well in his wits, would faune at a Religion, the truth whereof is so uncertaine and unknown, as the Prime professors, and erectors thereof, are now in open hostility one against the other to find out the truth and certainty thereof, and where the hand is strongest, their adulterate truth is established. What shall wee speake of the truth of that Religion, which is Confessed by the very Patrons thereof to be (e) *poysoned in its* very *doctrinals*: yea to be *poysoned in many points of doctrine*; that their (f) 39. *Articles contayne some things contrary to the holy Scriptures*; yea (g) *many things not agreeable but contrary to Gods word*. That their (h) *publicke Liturgie may well be corrected* (i) *being full of corruption*: *In all the order of their Service there is no edification, but confusion. Their Communion Booke, is an unperfect booke, culled & picked out of that Popish dunghill the* Portuise *and* Masse-Booke: *and many of the contents therein be such as are against the word of God*. They *put no difference betwixt truth and falshood,*

(e) Sir Edward Deerings speech in Parliament anno 1642.
(f) Idem ibidem.
(g) Rogers Preface to his Analisis of the 39. articles, *ante finem.*
(h) Deerings above.
(i) Dangerous position book 2. chap. 9. See in the same booke much more

falſhood, betwixt Chriſt and Antichriſt, betwixt God and the Devill. That (k) *our Creed, the holy Apoſtles Creed is diſputed, denyed, inverted and exploded by ſome, who would be thought to be the beſt Chriſtians among us*; in ſo much as ſince the ſitting of this monſtrous Parliament in *England*, a new Creed hath beene ſet forth, as approved by the ſame Parliament, where among other errors the Trinitie of Perſons in the Deitie is denyed, and onely three names, Father, Sonne, and holy Ghoſt, ſubſtituted in the place of the three perſons, that damned hereſie ſeemeth to receive its authority from *Luther* unto whom the name of Trinitie was ſo odious, as he removed out of the Letanies, this holy forme of praying: *Sancta Trinitas unus Deus miſerere nobis*, holy Trinitie one God have mercie on us.

(k) Deerings above.

What mervaile is it, that a noble Knight in publicke Parliament did burſt forth into this lamentable exclamation: (l) *O Deus boné, in quæ „ tempora reſeruaſti nos*: thus one abſurdity leads „ in a thouſand, and when we are downe the hill „ of error, there is no bottome but in Hell, and „ that is bottomeleſſe too. The *Cure* hee preſcribes for this *Diſeaſe*, is, a well choſen and well

(l) Sir Edward Deerings above.

„ well tempered nationall Synod, without which „ in his judgement, England was like to turne it ſelfe into a great *Amſterdam*. From the firſt inventing of this new Religion in *England*, it hath beene ſtill conteſted againſt, in ſo much as there was not one ſhire in *England* wherein there were not many, which did not oppoſe it: the number of Miniſters only, who in thoſe ſhires reſiſted amounted to ſixe or ſeven hundred, (*m*) as themſelves confeſſe, the multitude of Bookes written againſt it, even by thoſe, who would ſeeme to be Reformers amounts to well nigh (*n*) two hundred. So far was this upſtart Religion from receiving univerſall acceptation in *England* onely, much leſſe in *Germanie* or elſewhere, and yet this Religion would needes be tearmed *Catholicke*. Wherefore the very faction, which from the beginning impugned it, having now got head doth endeavour, even by force of Armes, ſo holy and peaceable is their faith, to beate downe this Religion, and erect another, they know not what, and to this end they appointed (*o*) two Miniſters in every ſhire in *England* to conſult together, and to reſolve what Religion ſhould be embraced, and accordingly they (*p*) *intend to reforme*

(*m*) *Rogers ad art. 34 propoſ. 2.*

(*n*) See the Catalogue in the end of the Proteſtants Apologie.

(*o*) See the printed Catalogue.

(*p*) Remonſtrance of the ſtate of the Kingdome 15. Decem. 1641.

reforme and purge the fountaines of learning, the two Vniversities.

But the matter being disputed, whether the „ Parliament was (q) a fit and competent Iudge „ in doctrinall Resolutions, the foresaid wor- „ thy Knight, confidently affirmed, that it was „ never seene or knowne in any age, in any na- „ tion throughout the whole world, that a set „ of Laymen, Gentlemen, Souldiers, Lawyers, „ of both Gownes, Physitians, Marchants, Ci- „ tizens, all professions admitted or at least ad- „ mittable but the professors of Religion onely „ excluded, that we should determine upon „ doctrinall Divinitie. Shall the Clergie hold „ different doctrine from us, or shall our de- „ termination bind them also? The very truth „ is, they care little for Religion, independency „ is their aime. They would be all petty-kings, Monarchicall government they would put downe, and set up *Aristocraticall* interim in what a woefull case are the distressed soules, that as yet are ignorant what Religion to em- brace. Some being questioned in *England*, what Religion they professed, returned this atheists „ answere: Wee doe not yet know what Religi- „ on to follow, untill the Parliament determine

(q) Deerings above.

„ us ſome Religion. Wherefore this anſwer given by a Catholicke unto a ſeducing Reformer was ſollidly grounded: (r) to what Religion „ would you perſwade me? What is the Reli- „ gion you profeſſe? Your 39. Articles are con- „ teſted againſt: your publicke ſolemne Litur- „ gie, that is deteſted, and, which is more then „ both theſe, the three eſſentiall proper & only „ marke of a true Church, they are proteſted „ againſt: what Religion would you perſwade „ me to? where may I finde and know, and ſee „ & reade the Religion you profeſſe? The ſeduc- ing Reformer being reduced *ad metam non loqui*, applied himſelfe unto the *Acephalian Parliament*, *beſeeched helpe* to *anſwer this Papiſt*, and urged the „ Papiſts anſwer thus. Nay Sir, the Papiſt herein „ hath aſſiſtance, even among our ſelves, & doth „ get the tongues of ſome men, whoſe hearts are „ far from them: for at one of our Comittees, „ I (*ſaith the Reformer*) heard it publickely aſſer- „ ted, by one of that Committee, that ſome of „ our Articles doe containe ſome things con- „ trary to the holy Scripture. Much more might be here ſaid, which for the preſent I omit.

(r) Deerings above.

(s) Cordiall pag. 17. initio.

The *Apoſtata* belcheth forth theſe words of impudencie: (s) *moſt part of the romiſh religi-*

on

on knoweth not what is Religion. This impudent arrogancie, together with his ſhameleſſe falſehood, & ſacrilegious corruption doth ſet forth to the life the verie nature and Caracters of an hereticke, as (t) the holy Ghoſt himſelfe hath foretold the ſame. **Iudge the wicked ſervant out of his mouth*, confeſſing even in the very cõmencement of his Cordiall *the numerous multitudes of Doctors* of our Church *profound and famous in every ſcience*, to be ſuch as he was *raviſhed with content*. How then is it true that, *moſt part* of us *know not what religion is?* If you queſtion the *Apoſtata*; where did he get what little knowledge he hath, eyther in the Art, which he profeſſeth, or in any other ſcience or Religion? Surely if he be not frontleſſe, he will acknowledge hee got not only that knowledge, but alſo his livelyhood and ſuſtenance (I will not ſay by mendicitie) from thoſe of the Romiſh religion: and (if his conſcience be not cauterized) he will confeſſe, he never ſaw more learned Schooles, and more provident care taken to imbue youths in *knowledge* of *religion*, then he ſaw in that Church.

(t) 2 Tim. 3. 1 2, 3 4. 2 Cor. 2, 17. * Luc. 19, 22.

Againſt this *Apoſtata* (Right Honourable) and againſt his *Familiar*, this *Alexipharmacon*, is compoſed, not that eyther of both deſerve in-

deede to be conteſted withall, as alleaging nothing for the maintenance of their errors, but what hath beene by their Symmiſts before alleaged, and by ours refuted, even before eyther of both crauled on the face of the earth, but (u) *ut obſtruatur os loquentium iniqua*, that the mouth of thoſe that ſpeake wicked things, may be ſtopped up: And that (x) *a foole may be anſwered according his folly, leaſt he ſeeme wiſe in his owne conceit.* God hath ſent us Commoditie now at home, whereby we may with more facilitie then ever hetherto ſuppreſſe the flaſhes of ſuch ariſing *Meteors.* And it is the adviſe of the Apoſtle, that we (y) *urge in ſeaſon, out of ſeaſon, reproue, beſeech, rebuke in all patience & doctrine* ſuch *wandering ſtarres*, as have no fixed Orbe in faith or Religion, (z) *alluring unſtable ſoules*, having their heart exerciſed with avarice, the „ Children of maledi&tion: leaving the right „ way, they have erred, having followed the „ way of *Balaam Num.* 22. 23. of Boſor, who lo- „ ved the way of iniquitie.

(u) Pſal. 62. & 63. verſ. 12.
(x) Prov. 26. 5.
(y) 2 Tim. 4. 2.
(z) 2 Pet. 2. 14. 15.

Wee muſt then bee *Maſtiues* to beate away from our Lords fold ſuch (a) *VVolues* as runne in *Sheepes aray*, we muſt be (b) *Paſtors* to diſcover ſuch *Mercenaries*; (c) *Centinels* to keepe watch,

(a) Matth. 7. 15.
(b) Ioan. 10.
(c)

that

that no ſuch *Robbers* get in by the *poſterne doore*. Neyther neede I long deliberation in the addreſſe of this worke; You are chiefly intereſted therein, who as you defend by Armes the Faith therein profeſſed; ſo he is confident, you will protect the worke it ſelfe by your patronage. Its, no doubt Gods powerfull hand that hath knitted together the hearts of the Iriſh-Nation by unanimous conſent to elect ſo faithfull, ſo honourable, and ſo learned a Councell, by which the Arke is preſerved for God, the Kingdome for his Majeſtie, and for his ſubjects their Immunities. The *Apoſtata* hath addreſſed his *Cordiall* to the renowned *Marqueſſe* as (d) *protector* of the reformed Goſpel newly evangelized by *Henry* the 8. and I hold my ſelfe obliged to addreſſe my *Allexipharmacon* unto your Lorſhips, as *Protectors* of the ancient Catholicke Apoſtolicke Roman faith; a faith (e) *grounded on Chriſt the Sonne of the living God*, on the (f) *foundation of the Apoſtles*, on that (g) *Rocke againſt* which *the gates of hell ſhall not preuaile*. Be it to your immortall glory, to be *Protectors* of that faith for the King of Heaven, for defence whereof the Kings of England obtained from the *See Apoſtolicke* of *Rome* the Title of *Defenders of the faith*

(d) Epiſtle to the Marques and Cordiall pag. 13.

(e) Matth. 16. 16.

(f) Epheſ. 2. 20.

(g) Matth. 16. 18.

faith, the Kings of Spaine, the title of *Catholicke King*; the French King the title of *Christian King*.

Vouchsafe then (Right Honourable) to patronize by your favourable acceptance these my labours, ſuddenly occaſioned by the inſolencie of an *Apoſtata*. They are but Preparatives to a more ample worke againſt a more learned, and more honorable *Antagoniſt*. If they may be guarded by your protection, they ſhall neede feare no adverſary, and I my ſelfe ſhalbe encouraged to ſet upon ſuch as (*b*) *Detayne the truth of God in injuſtice*, that by our Pennes wee may defend that Faith, which your Lordſhips defend by Armes, and expect that (*i*) *Crowne of juſtice* which the *juſt Iudge* hath (*k*) *promiſed* to ſuch Combatants.

(*b*) Rom. 1. 18.

(*i*) 1 Tim. 4. 8.

(*k*) Iacob. 1. 12.

Your Lordſhips humble Beadſman,

Walter Enos.

AN ADVERTISEMENT TO THE READER.

IN this worke (Iudicious Reader) are contayned ſome things, which tranſcend the common capacitie of the vulgar. It was not a Methode affected by me: it was occaſioned by the *Apoſtata*, who would needes publiſh what little learning he attayned unto in our Schooles. It was not enough to become an *Apoſtata*, but hee muſt alſo have proclaymed the ſame by ſound of Trumpet, by a *Virulent Cordiall*; becauſe being (*f*) *powerfull in iniquitie*, he would *glorie in* his *malice*. I have added neverthe-

(*f*) Pſal. 51. or 52. 1.

leſſe for the Common capacitie of the vulgar cleare and familiar examples, whereby they may reach in ſome ſort to the knowledge of the

the Arcane Mysteries of Faith, therein endeavoring to comply with the abilitie of all sorts of people, submiſtering to ſucklings milke, and to the perfect ſollid meates. For my labour I looke for nought elſe then thy ſpirituall welfare, and the reward of him, who is the (*g*) *Remunerator of all good things.*

(g) Hebr. 11.

ALLEXI.

ALEXIPHARMACON,

OR A SOVERAIGNE

ANTIDOTE

AGAINST A VIRVLENT CORDIALL

Composed by two Druggists; the one an Apostata, called IOHN LOGHAN, a titular Doctor of Physicke; the other a Doctor of Divinity of the pretended reformed Gospell, called ED. PARREY.

Wherein the Cordiall is proved to be a contagious drugge of pestilent Ingredients, and the motives inducing the Apostata unto a revolt to be damnable and heretical.

THe *Apostata* saith, (a) *some points of Religion or Controversies betwixt the Protestant and Romish Church were the Motives which induced him to desert the* Romish, *and embrace the true Protestant Religion.* It is marvaile, the man became not aswell a *Iew* or a *Turke*, seeing there are the like *points of controversie betwixt the Iew*, and the *Turke*, and the *Romish Church*. What revelation had he from Heaven, that informed him of the truth, or that the Protestant religion was more the true religion, then the *Iew* or *Turks* religion? Motives inducing men to embrace the true religion, or to persevere in the same, are such, as make the objects of Faith *credible*; for, according the doctrine of the Psalmist, (b) *The testimonies of* our Lord *are made very credible*; otherwise he who (c) *quickely believeth is light of heart*; but *points controverted* doe still leave a man as doubtfull and uncertaine of the truth, as ever hee was before hee came to the knowledge of them.

(a) Cordiall epistle dedicatory & pag. 1.

(b) Psal. 92. 5. or Psal. 93 according the English Bibles.

(c) Eccli. 19. 4.

2. The true and efficacious externall motives inducing

men to true faith in the judgement of venerable Antiquitie, are, first, *Vniversality* or diffusion of the Catholicke faith throughout all the Christian world. Secondly, the splendor of *Miracles*. Thirdly, the *sanctitie* of life and doctrine, which is eminent in the Catholicke Church. Fourthly, *Antiquitie*, and a continued propagation from the very time of the Apostles. Fifthly, *perpetuall succession* of Priests and Prelates continued from the very See of *Peter*. Sixtly, *Vnitie* aswell in one Supreme head, as in perfect harmony and agreement in all points of Religion. Seventhly, the verie name of *Catholicke Church*. These verie motives induced that glorious Pillar of Gods Church *S. Augustin*, to embrace and persevere in the Catholicke faith, and with them he guarded himselfe against the assaults of the *Manichean* hereticks. Give eare, I pray you, to his owne words: (*d*) *That I may omit her most sincere wisedome, to the knowledge whereof few spirituall men in this life doe attaine, which you* (O Manicheans, and your adulterate brood the Reformed Novelists) *doe not beleeve to be in the Catholicke Church, there are many other things, which most justly doe hold me in her bosome: The consent of people and Nations*, who received the faith with so great and universall acceptation, *doth hold me. Her authority begun by miracles, confirmed by hope, augmented by Charity*, (& consequently by sanctity of life,) *confirmed by antiquity doth hold me. The succession of priests from the very See of S. Peter the Apostle, to whom our Lord after his resurrection did commend his Sheepe to be fed untill this present Bishopricke doth hold me. Last of all, the verie name of Catholicke, which not without cause, among so many heresies, that Church alone did so obtaine, as when all hereticks would have themselves to be called Catholicke; yet to any stranger inquiring, where they met together at the Catholicke Church, none of the hereticks dared shew their Church or house. These motives then, and so many most deere bonds of Christian name doe rightly hold a beleeving man in the Catholicke Church.* Much more the industrious Reader may

(d) *In Ecclesia Catholica, ut omittam sinceriſſimam Sapientiam, ad cujus cognitionem pauci ſpirituales in hac vita perveniunt, &c. ut ergo hanc omittam Sapientiam, quam in Eccleſia Catholica eſſe non creditis; multa ſunt alia, quæ ejus gremio me juſtiſſimè teneant. tenet conſenſio populorum atque gentium: tenet auctoritas Miraculis inchoata, ſpe nutrita, charitate aucta, vetuſtate firmata. tenet ab ipſa Sede Petri Apoſtoli, cui paſcendas oves ſuas poſt reſurrectionē Dominus commendavit, uſque ad præſentem Epiſcopatum ſucceſſio Sacerdotum: tenet poſtremo ipſum Catholicæ nomen; quod non ſine cauſa, inter tam multas hæreſes ſic iſta Eccleſia ſola obtinuit, ut cum omnes hæretici ſe Catholicos dici velint, quærenti tamen peregrino alicui, ubi ad Catholicam conveniatur, nullus hæreticorum vel baſilicam ſuam, vel domum audeat oſtendere. iſta ergo tot & tanta Chriſtiani nominis charißima vincula rectè hominem tenent credentem in Catholica Eccleſia, Auguſt. contra epiſt. fundamenti, cap. 4.*

finde

finde alwell in the ſame *S. Auguſtine*, as in other Fathers.

3. Had not the *Apoſtata* (*e*) *digged his talent*, and repudiated Gods (*f*) *grace*, he might ſtill remaine in the ſame Church with *S. Auguſtin*, and not adhere unto any abortive Sect, that hath not onely *rejected*, but alſo (*g*) *cenſured* for erroneous ſuch as hold the foreſaid *Motives* to be the *Enſignes* of the true Church: A convincing argument, that they are not of that Catholicke Church, wherein *S. Auguſtin* lived and died; though our *Apoſtata*, like the *Chamelion* changing himſelfe unto all colours, would needes be accounted (*h*) *a true proteſtant*, and withall a member of *the true Catholicke Roman Religion, as it was in the firſt ages*, in which *S. Auguſtin* himſelfe lived. Hee may peradventure pretend to have the ſame revelation, which his prime foundators *Luther*, *Melanthon*, and the reſt of that apoſtaticall crue, have had, to wit, *illuſions from blacke-ſpirits*, *from ſpirits of darkeneſſe*, and the *Father of lyes*: And ſurely no better revelation can his like ever expect, whoſe prodigalitie maintayned by mendicitie, inconſtancy accompanied with vanitie, ambition ſupported by ryotouſneſſe, hath been indeede the prime motives that induced him to a fatall defection. Hee hath forſaked the (*i*) *boſome* of his *mother Rome*, wherein he was *borne and bred*, and ſo like (*k*) a *foolish ſonne* is become *a ſorrow* to his *Mother*, (*l*) *a veſſell of contumely*, an obiect of infamy. He (*m*) *ſucked the doctrine* of this his *mother Church with that ſweetneſſe that children doe their firſt breaſt-milke*: But to an ill digeſting ſtomacke all became *excrementitious*, nothing nouritive: hee like the foule Bees of *Heraclea* ſucked venome from the flowers, whence good Bees doe ſucke Hony. Yet ſtill would hee bee eſteemed an *ancient*, *Roman Catholicke*: but (*n*) *a man Apoſtata, an unprofitable man walketh with a perverſe mouth, he winketh with his eyes, he worketh with his feete, he ſpeaketh with his finger, with a depraved heart he plotteth evill, and at all times ſoweth diſcord, to this man will ſuddenly come his owne perdition, he ſhall ſuddenly be troden under foote, neyther ſhall he ever after have remedy.*

4. Woe be unto thee (miſerable *Apoſtata*) who haſt abandoned that religion wherein thou thy ſelfe doſt confeſſe there is (*o*) *divine Service* celebrated *with glorious ſplendor and Majeſtie*; there are *numbers of Regulars profeſſing Evangelicall perfections*;

(*e*) Matth. 25. 18.
(*f*) 2 Cor. 6. 1.
(*g*) Rogers on the 39. articles, art. 19. propoſ. 5.
(*h*) Cordiall pag. 17.
(*i*) Cordiall pag 1.
(*k*) Prov. 10. 1.
(*l*) 2 Tim. 2. 20.
(*m*) Cordiall pag. 1.
(*n*) Prov. 6. 12. 13. 14.
(*o*) Cordiall pag. 1.

and *numerous multitudes of Doctors profound and famous in every Science.* Woe be unto thee that art become a reprobate to that faith, which (the Apoſtle himſelfe being Iudge) (p) *is renowned in the whole world*; and (as thine owne learned ancient Iriſh Doctors doe teach) the very (q) *Angels of heaven doe rejoyce* at this *faith of the Romans and their converſation*, and proclayme it to be the *ſelfe ſame faith and no other, then that which is denounced and beleeved in the Vniverſall world, which is prayſed not onely on earth, but alſo in the heavens.* What ſecuritie or tranquillitie of conſcience mayeſt thou have, to become a member of that Synagogue, which acknowledgeth it may (q) *erre* in thoſe ſublime points of faith, on the true knowledge whereof depends thy eternall ſalvation, & at this preſent knoweth not, but it actually *erreth*, having neyther divine revelation to prove the veritie of their doctrine, nor the gift of (r) *infallibilitie* to confirme their perpetuall perſeverance in the ſame truth? but here I may no longer perſiſt. The *Apoſtata* (s) *meaneth not to handle controverſies, betweene the Proteſtant and Romiſh religion, nor to undergoe any diſpute*; his *intention is onely to ſhew that* his *reſolution was not rash, but with due deliberation being overcome by the enſuing reaſons*; whereof the firſt is touching the reall preſence.

(p) Rom. 1. 8.

(q) *Virtutes, de quibus dicitur, quia gaudium habent ſuper uno peccatore pœnitentiam agente* Luc. 15. 7. *multo magis de converſatione & fide quoque Romanorum lætantur &c. fides illa, quam Romani habent, ipſa eadem ſit, & non alia, quæ in univerſo mundo annuntiatur, & creditur, quæ non ſolùm in terris, ſed & in cœlis prædicatur*, Sedul, Rom. 1. 8.

(q) Rogers art. 19. propoſit 6. & 7.

(r) Sir Edward Deerings ſpeech in Parliament.

(s) Cordiall pag. 4.

(a) Cordiall pag. 4.

CHAP. I.

The Apoſtata's arguments againſt the Reall preſence are confuted, retorted, and the Catholicke doctrine confirmed.

1. IN the vant-guard of thoſe *motives* that *moved* the *Apoſtata* to embrace the proteſtant Religion he placeth the doctrine of the reall preſence, and (a) *holdeth* the proteſtants doctrine of Chriſts *Symbolicall and relative preſence to be the ſoundeſt* and *ſafeſt*. This doctrine is partly grounded on the 28. Article of the Church of *England*, and not on the eighteenth (as he falſely quoteth it on the margent) and partly on the 94. Article of *Ireland* eſtabliſhed in *Dublin* in the yeare 1615. but where in the ſame 94. Article the Proteſtants doe further teach, that in the Sacrament, *the body and bloud of Chriſt is not onely ſignified and offered, but alſo really, ſubſtantially and truely preſented, exhibited and communicated*, and conſequently that

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the bread is not (b) a bare signe *significative* onely, but also *exhibitive* of Christs body, which it signifieth: that part of their doctrine, either the *Apostata* dareth not to approve, or he feared it would evacuat & reduce to nothing, all the arguments corrazed by him against the Catholicke doctrine of reall presence.

§. 1. *The Apostata his first argument.*

2. (c) *The old Iewes did eate the body of Christ and drinke his bloud* (saith he) *not substantially but figuratively. Therefore we receive it in the same nature.* Loe; on the very first onset he fighteth as much against the protestant Religion, teaching that wee eate *Christs body substantially*, as above you have heard, and heereafter you shall heare more, as against the Catholicke doctrine. But let us heare his proofe. (d) *The Apostle* 1. Cor. 10. (saith he) *doth compare them* (the Iewes) *in this much to us, saying, all our forefathers did eate the same spirituall foode that we doe, and all did drinke the same spirituall drinke.* I finde no such doctrine in the Apostle: Its the *Apostata*, not the Apostle, that saith, *our forefathers did eate the same spirituall meate*, THAT VVE DOE. The Apostle indeede teacheth, that as the Iewes (e) *passed through the Sea; and all in Moyses were baptized in the cloud, and in the Sea;* So all *did eate the same spirituall foode*, to wit, the *Manna*: as then the *Iewes* onely and not the *Christians*, *did passe through the Sea, &c.*; So the Iewes only among themselves and not the Christians did eate the same *spirituall foode of Manna*. Truely could the *Apostata* make that prophane bread, which is moulded by the hands of the Baker, and used at their Communion Table, to be the same with the *Manna*, which was moulded by the hands of Angels, he would operate a rare prodigie in making two breads, composed of two substances (f) and natures essentially different, to be one and the same.

3. The Apostle assureth us the cleere contraty; to wit, that the Iewes did onely eate the *figure*, and the Christians did eate the substance & *truth* signified by the *figure*: *these* (g) *things were done* (saith he) *in a figure of us all*: (h) *all these things chanced to them* (the Iewes) *in a figure*. But the Christians do receive *the* (i) *Chalice of benediction*, *which is the Communication of the blood of Christ*, (k) *signified by that spirituall drinke*: and that *bread*, which is *the participation of the body of our Lord*, (l) *signified*

(b) Vsher. sermon before the house of Commons. pag. 16. edition. 2. anno 1631.
(c) Cordiall pag. 5. n. 1.
(d) Cord. ib.
(e) 1 Cor. 10. 1. 2. 3. 4.
(f) *Manna & aqua, &c. non minùs lege parata sunt sed Dei virtute sine elementorum commixtione ad tempus creata, &c. ideo & panis Angelorum dictus est, quia virtute, quæ Angeli sui fit, sibi Creatus est. Claudius Comment. in* 1. Cor. 10. 32 *MS. ex bibliotheca MS. regis Christian. Parisiis.*
(g) 1 Cor. 10. 6.
(h) 1 Cor. 10. 11.
(i) 1 Cor. 10. 16
(k) *Sed sine sup & Claud.*
(l) *Hunc panem significavit Manna. Aug. tract. 26. in Ioan. post. med.* (m) 1. Cor. 11. 24. 25.

by

by that *ſpirituall bread*. The Manna was really and ſubſtantially bread, but figuratively onely Chriſts body: our Sacrament of the altar, *is really and ſubſtantially Chriſts body*, but figuratively onely bread; its that very (*m*) *body* (ſaith the Apoſtle) *which* was *delivered for us*, that very *blood* of the *new Teſtament*: therein diſtinguiſhing the *blood* offered in the incruentall ſacrifice of the *new Teſtament*, from that *blood* of beaſts, which was offered in the old Teſtament: evidently inſinuating, that *as in* the (*n*) *old ſo in* the (*o*) *new Teſtament, blood*, and not wine or water, was chiefly offered in the Sacrament. (*p*) *All participate* (ſaith the ſame Apoſtle) *one bread* to wit, (*q*) that *living bread, which came from heaven: One* and the ſame body participated by a myriad of millions. If they participated Bakers bread, not any *One bread* would ſerve their turne, nor yet millions of bread. Such as eate the Manna *unworthily*, were not *guilty of the body of our Lord*, nor yet did they *eate judgement to themſelves*: but ſuch as did eate this *one bread*, this *living bread, which came downe from heaven* (*r*) *unworthily*, are *guiltie of the body of our Lord*, and *doe eate judgement to themſelves*, ſaith the Apoſtle.

4. The Evangeliſt doth joyne with the Apoſtle affirming poſitively, (*s*) *Non ſicut manducaverunt, &c.* Not *as your fathers did eate the Manna and died: He that eateth this bread*, not Bakers bread, but this *bread*, (*t*) *that deſcended from heaven*, (*u*) *that came downe from heaven, ſhall live for ever*. With the Evangeliſt and the Apoſtle doe agree our ancient Iriſh Doctors, therein following *S. Auguſtin* and the reſt of the Orthodoxe: (*w*) *The Manna* (ſaith *Sedulius*) *wherefore called ſpirituall meate, becauſe it figured things ſpirituall, that is to ſay, the body of Chriſt. And likewiſe the drinke is called ſpirituall*, becauſe it ſignified the bloud of Chriſt. *They all dranke of the ſpirituall Rocke which followed them, becauſe Chriſt afterward was to follow, whoſe figure then the Rocke did carry.* (*x*) *He calleth the Manna and the Water, that flowed from the Rocke ſpirituall* (ſaith our *Claudius Clemens* diſ-

(*m*) 1 Cor. 11. 24. 25.
(*n*) Exod. 24. 8. Heb. 9. 20.
(*o*) *Hic eſt ſanguis teſtamenti: quod mandavit ad vos Deus* (Heb. 9. 20. Exod. 24. 8.) *Sic & Chriſtus dixit: Hic eſt ſanguis meus novi Teſtamenti.* Mat. 26. 28. *Sedul.* Heb. 9. 20.
(*p*) 1 Cor. 10. 18.
(*q*) Ioan. 6. 50. 51.
(*r*) 1 Cor. 11. 27. 29.
(*s*) Ioa. 6. 58.
(*t*) Ibid. verſ. 50.
(*u*) Ibid. verſ. 51.
Nos manducamus panem de cœlo deſcendentem. Aug. tract. 26. in Ioan. circa med.
(*w*) *Ideo Manna ſpiritualis cibus dicitur, quia figuravit ſpiritualia, id eſt, Corpus Chriſti: ſimiliter & potus dicitur ſpiritualis, bibant autem de ſpirituali conſequente eos petra quia Chriſtus poſtmodum ſecutus, cujus figuram tunc petra gerebat. Sedul. in* 1 Cor. 10. 3. 4.
(*x*) *Manna & aqua, quæ fluxit de petra hæc dicit ſpiritualia, quia, &c. habentes in ſe figuram futuri myſterij, quod nunc nos ſumimus in Commemorationem Chriſti Domini Claud. infra.*

ciple

ciple to venerable Bede) because they had in themselves the figure of the future mysterie, which now we receive in commemoration of Christ our Lord. (y) The Manna figuifying that he was to come from heaven who should feede us spiritually. (z) All that were done to the people of Israel in a figure, doe come to us in truth. Much more I omit for the present out of the ancient Irish.

(y) Hoc significans quia de cœlo venturus erat, qui spiritualiter pasceret. Claud. in 1 Cor. 10. 3. MS. ex bibliothec. MS. Regis Christianus. Parisior.

(z) Omnia quæ populo Israel facta sunt in figura nobis eveniunt in veritate. id. ibid.

5. Now out of the words of the Apostle we frame this argument: None could drinke the same spirituall drinke, which our forefathers the *Iewes* did drinke, but such as then did actually *drinke of the Rocke* that *followed them in the desert*, as the verie words of the Apostle 1. Corinth. 10. 4. doe import: but its impossible that the Christians, who were not then, nor in many hundred yeares after, *in rerum natura*, could then drinke of that Rocke which followed the *Iewes* in the desert. Therefore its impossible (according the Apostle) that the Iewes and the Christians could drinke the same spirituall drinke.

6. To inveigle their bable-mongers, least they should discerne out of that passage of the Apostle (1 Cor. 10. 6. 11.) That the spirituall foode eaten by the Iewes was onely a figure of our blessed Sacrament, they make use of the common Art of sacrilege, translating for the word (*figure*) the word (*example*,) and with the like sacrilege the justle in the word (*for*) in place of the word (*and*) vers. 4. contrary to the Common Lectures of the Originall tongues, and of that which our Irish Doctors (*Sedulius* (a) and *Claudius* with the rest of the Orthodoxe) doe reade. Notwithstanding all this sacrilege and corruption you see (judicious Reader) the Apostata's argument drawne out of the Apostle retorted on his owne head, and the Catholicke doctrine confirmed. You may also see it retorted, even out of the Protestants owne principles: their communion bread is not onely (b) *significative*, but *exhibitive* also of Christs Body *really and substantially*; as you have heard their owne doctrine expresse it: yea so *really and substantially*, as the communicant is (c) *put in actuall possession* of Christs Body (saith one of their own great Oracles) (d) *and by this meanes as truly and every wayes as effectually made ours, as the meate and drinke which we receive into our naturall bodies.* But certaine it is, that the Manna or spirituall food, whereon the Iewes did feede many ages before the

Sacrilege of Reformers.

(a) Vterque in Commentar. in eund. locum.

(b) Supra n. 1. hujus capitis.

(c) Vsher. sermon before the Commons pag. 16. edit. 2.

(d) Idem. ibidem pag. 22.

the birth of Christ, did not *exhibite* Christs body, or put the eaters thereof in *actuall possession* of the same body. Therefore the *Manna* was not the *same meate* with our Sacrament of the Altar, according the Protestants owne doctrine. The *Lutherans*, whom the *Calvinists* have received for their (*e*) *Brethren*, even in this point, doe herein joyne with us against their *Brethren*: for they admitting *Consubstantiation*, or *impanation*, that is to say, the consistence of Christs body, and of the substance of the bread together, doe deny the foresaid argument, so corruptly and sacrilegiously framed by their *brethren*; against whom notwithstanding it is every way as efficacious, as against us. And thus we have (*f*) *returned* the *Apostata* his *mischiefe on his owne head*, so that his *violent dealing* is *come downe upon his owne pate*.

(*e*) In a conventicle held at *Charleton* neere *Paris* some seven yeates past.

(*f*) Psal. 7. 17.

§. 2. *The Apostata his second Argument.*

7. (*a*) *It is the spirit, that giveth life. The flesh availes nothing, the words, which I spoke to you, are spirit and life*, Iohn. 6 *Therefore* (saith the Apostata) *we receive Christs body not carnally, but spiritually*. How this consequence may follow (*the words I spoke is spirit*: therefore, *we receive Christs body, not carnally but spiritually*) I thinke the sharpest sighted will never bee able to discerne; much lesse this consequence, which the *Apostata* inferred in the first argument, therefore *wee eate Christs bodie not substantially but figuratively*: For though we grant, that wee eate in this blessed Sacrament Christs body *spiritually* and *sacramentally*; yet we deny, that therefore we eate his body only *figuratively*. These consequences would be held ridiculous; the soule of man is in mans body *spiritually*: therfore its in mans body *figuratively* and not *substantially*: The Angels are in heaven *spiritually*; therefore they are there, not *substantially* but *figuratively*: The Apostle speaking of the Resurrection saith (*b*) *It is sowen a naturall body*: *It shall rise a spirituall body*: will any man be so stupid, as to inferre; therefore in the resurrection the bodies shall arise, not *substantially* but *figuratively*; and with the like stupiditie to inferre; the damned are punished in hell *spiritually*, in asmuch as they are spirituall substances: therfore they are punished not *sustantially* but *figuratively*? And that we may exemplifie the truth by the figure: *The Iewes did*

(*a*) Cordiall pag. 5. n. 2.

(*b*) Cor. 15. 44.

eate

ate the same spirituall foode, to wit, the *Manna*; therefore they ate the *Manna*, not *substantially*, but *figuratively*.

8. The (c) protestant *Primate* indeed endevoureth to prove out of the Apostle 1. Cor. 15.45. that Christs body in this Sacrament is a *qnickening spirit*: and wee put him in minde that the selfe same passage was assumed by the ancient (d) Heretickes, the *Manicheans*, *Valentinians*, & the *Gnostickes*, to prove that Christ had no true humane body: whereby they denied the mysterie of the Incarnation; with whom must necessarily conspire moderne sectaries, if they meane as they speake in this blessed Sacrament: for how can the Communicant receive Christs Body *really and substantially* in this blessed Sacrament, and yet receive the same onely *figuratively*: unlesse they would make Christs body to be, not a *reall and substantiall*, but a *figurative*, imaginary & phantasticall body? We know there are some in *Dublin* at this day (& much more are there elsewhere) of the reformed Gospellers, who held (as the *Valentinians* and *Gnostickes* did) that Christ our Saviour did not passe through the blessed Virgin as through a Mother, but as raine water passeth through a chanell, & was in her wombe, as saffron in a saffron bag. What marvaile is it then that such kinde of miscreants should deny Christs Reall Presence in the Sacrament, when as they deny the mysterie of the Incarnation, and the blessed Virgin to be the Mother of God, the beliefe whereof is necessarily presupposed before the beliefe of the real presence?

9. We inferre out of the Evangelist (Iohn 6.63.) the cleere contrary: because the *words* of Christ were *spirit and life*, therefore these words (*This is my body*) were no lesse powerfull to substitute Christs body under the forme of bread, in place of the substance of bread, then these words (e) *Lazarus come forth*) were powerfull to destroy death, and to substitute (as it were) life in place thereof. We say further, that those words of the Evangelist are not indeede to be understood *carnally*, as if we did eate Christs body after that carnall manner, which the *Capharnaites* grossely understood, to wit, that as we eate corruptible meate bought in the Market, cut, carved, rosted, and torne by the teeth; so should wee eate Christs body in this Sacrament; for such eating, as it is (f) impious and undecent, so it is also unprofitable: But we eate Christs body *spiritually*, as its now invested with the qualities

(c) Serm. before the Commons pag. 21. 2. edition.

(d) *Aug. haeres.* 11. & *Irenaeus li.* 2. *c.* 15. The deniall of the Reall Presence proceedeth from the deniall of the Incarnation.

(e) Ioan. 11. 43.

(f) *Augustin. tract.* 27. *in Ioan. & in illud psalmi* 98. *adorate scabellum.*

of a glorified body (which qualities doe otherwise belong to spirituall substances:) as it hath a spirituall and sacramentall existence or ubication under the formes of bread: and as it hath annexed unto it the divine subsistence, which indeede is (g) *spirit and life, quickning* aswell Christs sacred flesh (as the *Ephesin Councell* taught against *Nestorius*) as also the faithfull Communicant by (h) nourishing and feeding him *spiritually*, in which sence the (i) *flesh profiteth much*, otherwise (as *S. Augustin* sweetly teacheth) *the VVord would not be made flesh, that he might dwell in us.* As Christs body is thus received under the formes of bread, it is impassible and incorruptible, and therefore its not subject to division, leasion, or corruption; its not cut into gobbets, as the incredulous *Capharnaits* conceived, and so a part thereof given to each one; but its wholy and intirely given to, and received by the Communicant, as you shall as yet heare in the following arguments.

10. How the reformed Gospellers may avoyde the infamous note of *Capharnaisme*, I cannot well conceive: the (k) *Concomitance* of Christs bloud with his body in this Sacrament they endure not, much lesse doe they endure the *Concomitance* of his Divinitie: The bread *exhibits* Christs body a part, as seperate both from the divinitie and bloud; and the wine *exhibits* Christs bloud a part, as seperate from the divinitie and the body; whereby they not onely devide Christ in a more damnable manner, then ever the *Nestorians* did; but also become killers of Christ in a more cruell manner, then ever the *Iewes* were; thwarting directly that principle of the Apostle, (l) *Christ being raysed from the dead dieth no more.* Moreover this body thus (m) *substantially presented, exhibited and communicated*, according their doctrine, is not *presented, exhibited and communicated* after an indivisible and spirituall manner, that is to say, as its now invested with the qualities of a glorious body (for so it is inseperable from the bloud and divinitie) or as it hath a spirituall Sacramentall ubication and independent of any quantitative and locall extension (for such ubication they admit not) but as it is a corpulent body extended with all its quantitive and locall dimensions. Let us then propose before our eyes a reformed Communicant receiving this Bakers

(g) See Cyril. l. 4. c. 24. Leont. Rupert.

(h) *Non prodest, quomodo in marcello venditur, sed quomodo spiritu vegetatur: Aug. tract. 27. in Ioan. Tertul. de resurrectione carnis. Cyprian. serm. de cœna Domini Cyril. Hieroso. Catechef. 4.*

(i) *Si caro non prodest, verbum caro non fieret, ut habitaret in nobis Aug. tract. 27. in Ioan. supra. quomodo per patrem vivit, eodem modo nos per carnem vivemus Hilar. l. 8. de Trinit. ante med. & Ignat. ep. ad Smyrnens.*

(k) Vsher. discourse, pag. 38. edit. 1631. *loca com.* Bucan. *de cœna Dom. loc. 48. §. 12.* Moderne sectarists proved Capharnaits.

(l) *Rom. 6. 9* (m) *Art. 94. Ireland* and *Vsher serm. above.*

bread

bread with Christs body so *exhibited* by the same bread; and when wee have so done, wee pray the most learned among them, to informe us, how they receive Christs body, otherwise then as the *Capharnaits* imagined, to wit, corporally, carnally, with corpulent and locall extension of all parts? How so ample a body is contayned under so small a substance, as is a small peece of bread; & how with that small peece of bread it may have free passage through so small a conveyance, as is the mouth of the Communicant, and afterward have free evacuation from so angust a lodging, as is the Communicants stomake. Neyther may they here have refuge to any *Calvinisticall* faith: for here we speake of Christs body *really and substantially exhibited* by the bread, which is incapable of any faith. How it may in this case escape to be rent and torne by the *Calvinists* teeth; we pray them instruct us, or to acknowledge themselves to be greater *Capharnaits*, then any Papists breathing? As the *Capharnaits* and the rest of the incredulous measured this sublime mysterie with the short Ell of reason, and according to the grosse imagination, which *flesh and blood* did dictat unto them; so doe also our moderne sectaries, attributing nothing to Gods divine power, and laying aside faith, by which such mysteries should be beleeved.

The tearmes, *Carnally*, *Corporally* & *Spiritually* are explicated.

11. These tearmes, *carnally*, *corporally*, and *spiritually* are therefore to be more cleerely explicated for the better information of the judicious Reader: We receive Christ *carnally* and *corporally*, in asmuch as wee receive Christs body, which is *a carnall* and *corporall* (and not a *spirituall substance*) and this according the Evangelists owne prescript (*n*) *unlesse you eate the flesh of the sonne of man, and drinke his blood, you shall not have life in you: He that eateth my flesh and drinketh my blood, hath life everlasting.* We eate not Christs body *carnally* and *corporally*, as if it were now affected with *carnall* and *corporall* qualities, subject to corruption, or other terrene encombrances; or as if the same body had now in the Sacrament a corporall, locall, and circumscriptive existence or ubication: according which sence it is (in some sort) said, *flesh and blood shall not possesse the kingdome of heaven.* Againe wee eate Christs body *spiritually*, that is, in asmuch as it is now invested with *spirituall* qualities and indowments; but we eate it not *spiritually*, as if *spiritually* did import nought else, but *figuratively*, or an imaginary ap-

(*n*) Ioan. 6. 53. 54.

prehension of the understanding or of a *Calvinisticall* faith. In few words: we receive in the blessed Sacrament really and substantially Christs body, which is intrinsecally and entitatively carnall and corporall, but extrinsecally and accidentally spirituall and indivisible.

(o) Ioan. 6. 41. 42. A cõparison betweene the Iewes and Sectarists.

12. (o) The *Iewes* (saith the same Evangelist) *therefore murmured at* Christ *because he had said, I am the bread which descended from heaven: and they said, is not this* IESVS *the sonne of Ioseph, whose father and mother wee know.* I doe not well know, how farre they differ from the incredulous *Iewes*, who so murmure at these words (*This is my body*) as they say, is not this Bakers bread, as all other bread is? The *Disciples said*, when they heard our Saviour say, (p) *my flesh is meate indeede*, and not by imagination) (q) *this saying is hard, who can heare it.* The new Reformers can neyther *heare it, nor beleeve it:* Yea such is their perversitie, as they alleage this passage of the Evangelist (Ioan. 6. 63. 64.) above objected by the *Apostata* to maintayne their tropicall presence in the Sacrament; notwithstanding their common doctrine is, that *S. Iohn* in all that sixt Chapter speaketh not of the Sacrament. *Sed* (r) *labia dolosa in corde & corde locuti sunt.* We conclude this argument (omitting much more) retorting againe and againe on their owne heads their owne objection: Christs body (in their doctrine) *is really and substantially presented, exhibited and communicated in this Sacrament* therefore it is *carnally and corporally* (in the sense above expressed) *presented, exhibited and communicated*: otherwise they must confesse Christs body to be substantially spirituall, and not *carnall* and *corporall*, which is a damned heresie.

(p) Ioan. 6. 55.

(q) Ibid. v. 60. 61.

(r) Psal. 11. 3.

§. 3. *The Apostata his third argument*

(s) Cordiall pag. 5. n. 3. The word (*is*) in this proposition (*this is my body*) is not taken for (signifieth.

13. (s) *In those places of Scripture: the Rocke is Christ; the seede is the word of God: the word* (is) *must be taken for* (signifieth.) *Therefore in these words, This is my body, &c. the word* (is) *ought to be taken for signifieth, so, this signifieth my body*: the consequence haulteth; had the words of the Institution beene (*bread is my body*) some paritie there might have beene, because in both these propositions (the Rocke is Christ: Bread is my bodie.) The extremes thereof, which the Logicians call *prædicat*, and *subject*, are *disparata* or opposite, and have not *Identitie*, whereby the one may be attributed to, or said to be, the other in a proper sense, & *in sensu composito*. But there the holy Ghost, to

avoyde

avoyde tropicall conceptions, did seeme purposely to abstaine from the word (*Bread*) in the sacramentall proposition: and said onely (*This is my body*) where there is no more, nor so much, opposition betweene the extremes of the proposition, then there is betweene the extremes of this proposition (*t*) *thy sonne liveth*. And as Christ our Saviour by the pronunciation of that powerfull practicall, and operative propositi-on, did so destroy death or sickenesse in the *sonne* of the petty King, as he substituted life or health (as it were) in place thereof: so here (*proportione quadam*) by those powerfull, practicall and operative words (*This is my Body*) Christ destroyeth the substance of the bread, & substituteth his owne body in place thereof. But unto this objection our (*u*) Schoolemen have more often answered, then there are haires in the *Apostata* his beard. Whose answers, when he hath refuted or replyed unto, then will he give us occasion of further defence. Here we onely put him in minde of those rudiments, he received in his Logicke: *Analoga dignoscuntur ex adjunctis*: By the things annexed, eyther precedent or subsequent to a proposition, you may know, whether the proposition, or any part thereof be taken analogically & in an improper sense: but here in this proposition (*This is my Body*) that, which immediatly followeth (to speake nothing of other circumstances) doth manifestly prove a true & proper sense; to wit, (*x*) *This is my Body, which shal be delivered for you*: where the relative (*which*) doth evidently convince, that the *Body* given in the Sacrament, is the selfe same body, which was *delivered for us on the Crosse*. In this proposition (*the Rocke is Christ*) *ex adjunctis*, it is evident that the word Rocke is taken improperly, that is to say, *spiritually* and *figuratively*: witnesse the Apostle himselfe 1. Cor. 10. 4. 6. 11. whereof above in the first argument. Neyther could Christ then personally follow the *Iewes*, being thousands of yeares before his Incarnation.

14. Our *Sedulius* in tearmes expresse affirmeth, the *Rocke* to have beene the (*y*) *figure* of Christ, and our *Claudius* saith, the Apostle said not, (*z*) *The Rocke signifieth Christ, but as it were this, which truely by substance was not, but by signification*: (*a*) *Christ is a Rocke by reason of his stabilitie*. Could the adversaries finde among any the Orthodoxe such an explication of these words of the Institution; (*This is my Body*), they might have some

(*t*) Ioan. 4. 50.

(*u*) *Bellarm. l. 1. cap. 10. 11. & TT. in 3. part.*

(*x*) Mat. 26. 27. 28. Luc. 22. 19. 20. Marc. 14. 23. 24. 1 Cor. 11. 24.

(*y*) *Cujus figuram tunc petra gerebat, Sedul. in* 1 Cor. 10. 4.

2. non enim dixit, Petra significat Christum, sed tanquam hoc esset, quod utique per substantiam hoc non erat, sed per significationem. Claud. in 1 Cor. 10. 4. *MS.*

(*a*) *Petra Christus propter similitudinem. ibid.*

According Lutherans and Proteſtants the word (*is*) muſt bee taken properly.

ſome occaſion to triumph, though it were before a victorie: Yet, if the degenerate Iriſhman will not give credit unto his Orthodoxe Countryman, he will (I trow) give credit unto his new Maſters, who in maintenance of their *Conſubſtantiation* doe defend that the word or *copula* (*is*) in the foreſaid propoſition is, and cannot otherwiſe be taken, but in a proper and formall ſenſe. Wherefore they teach, that even this very propoſition (*Bread is my Body*) and the *copula* (*is*) therein contayned is taken in as true and proper a ſence as this propoſition (*God is man*, or *man is God*) and the *copula* or word (*is*) therein contayned. (*b*) *If* Caroloſtadius (ſaith *Luther*) *could perſwade me, that there is nothing in this Sacrament but bread and wine, he had very much obliged me: for herein I ſhould much prejudice the Papacie: but I ſee my ſelfe ſurprized, and no way left to eſcape: for the Text of the Goſpel is too too cleere and powerfull, which cannot be eaſily overthrowne, much leſſe ſubuerted by any words or gloſſes fayned by any giddy head.* (*c*) *If for the body thou mayeſt take the figure of the body* (ſaith Melancton) *what may not be deluded by this Art? So ſhall it be lawfull to transforme all the forme of Religion.* It ſhall be lawfull thus to interpret theſe propoſitions: *God is man, God ſignifieth man. Chriſt is the Sonne of the living God; Chriſt ſignifieth the Sonne of the living God. The word is made fleſh;* the *word ſignifieth fleſh*, as ſome heretickes interpreted that paſſage.

15. And that wee may come, a little home in the Proteſtants owne doctrine, even as it is expreſſed in the 94. Article of *Ireland* cited by the *Apoſtata* himſelfe, the word (*is*) may not be taken for (*ſignifieth*) for, ſaith the Article (and more diſtinctly the (*d*) proteſtant Primate) the bread is not only *ſignificative*, but alſo (*e*) *preſentative, exhibitive*, and *communicative* of Chriſts body; yea, it is not onely the *bread of our Lord*, but alſo the (*f*) *bread which is our Lord himſelfe*, even that *living bread which came downe from heaven.* If then the *Apoſtata* will adhere to the proteſtant doctrine, he muſt grant, the word (*is*) in the propoſition, *This is my body*, muſt not be taken for *ſignifieth* but for *exhibiteth* alſo, *preſenteth*, and *communicateth*. Yea, hee muſt acknowledge the word (*is*) to be taken in as true & proper a ſence, as the *Lutherans* themſelves doe take it, ſeeing the pro-

(b) *Quod ſi Caroſtadius, mihi perſuadere potuiſſet, in Sacramento præter panem & vinum eſſe nihil, magno beneficio me, ſibi devinxiſſet: hac enim re valdè papatui incommodaſſem. Verum ego me captum video, nulla elabendi via relicta: textus enim Evangelij nimis apertus eſt & potens, qui facilè convellimos poſſet, multo minus verbis aut gloſſis è capite vertiginoſo confictis ſubverti: Luther. ad Argentin.*

(c) *Si pro corpore figuram corporis accipias, quid non poterit eludi hac arte? Sic licebit totam Religionis formam transformire. Phil. Melanct. ad Frederic. Mycronium.* (*d*) *Serm. ſupra.* (*e*) *Art.* 94. *ſup. pag.* 16. (*f*) *Serm. pag.* 12.

teſtants

testants confesse that *bread* is taken for our *Lord himselfe*; and therefore in their owne judgement, this proposition, *Bread is my body*, and the word (*is*) therein contained, must be taken in a true and proper sence. By all which, the judicious Reader may observe that not the (*g*) *Romanists*, but the *Protestants*, and the *Lutherans* themselves, and chiefly the protestant *Primate* have beene deprived of the *light of common reason*, who affirme this proposition, *Bread is my body*, *bread is our Lord himselfe*, and the word (*is*) therein contayned, to be taken in a true and proper sence, even *in sensu composito*, which no Romanist whatsoever did ever yet teach. And by this meanes the protestant Primate cleerely overthroweth the whole frame of his owne argument (drawne out of *Calvin* with no lesse vanitie then corruption) against (*h*) the *Iesuite* in the point of reall presence. Neyther did he observe withall, that therein he combatted more with his owne bretheren the *Lutherans*, then with us; nay rather combated with himselfe, telling us one while, that in this propositon *This is my body*, he is (*i*) *put to prove, that bread is bread*: *a matter* (*one would thinke*, saith he) *that easily might be determined by common sence*: another while, that *bread* (k) is not only *exhibitive* of our Lords body, but also is our very *Lord himselfe*. So as eyther he wanted *common sence to determine* this businesse, or a good memory to make him watchfull to shun notable contradiction.

(g) Viher: discourse of the religion professed by the ancient Irish pag. 39 edit. anno 1631.

(h) Answer pag. 61. & sequent. edit. anni 1631.

(i) *Id. ibid. pag.* 45.

(k) *Id. ferm. pag.* 15. 16. *id. ib. pag.* 12.

§. 4. *The Apostata his fourth argument.*

16. (*l*) *Many of the ancient Fathers* (saith he) *Tertullian* lib. 4. contra *Marcion*. *S. Augustin.* cap. 12. contra *Adimantum Manichæum*, *Doe write that the Sacrament of the Altar is a figure of the body of Christ*. *Therefore his body is not there carnally*. Why did not the *Apostata* likewise inferre; therefore *Christs body is not there really and substantially*, which did follow out of the Antecedent, as well as the former Consequence, and so he had disputed as strongly against the Protestant and Lutheran doctrine, as against us. The Scriptures say, that Christ (*m*) *is the figure of the substance of his Father*: who but a *Manichean* or *Arian* heretike, will inferre; therefore *Christ is not the same substance with his Father*? If faith teach him, that such an inference is damnable and hereticall; doth it not also teach him (if he had grace

(l) Cordiall pag. 5. n. 4.

(m) Heb. 1. 3.

to

to observe it) in this his owne inference *in simili forma*, that it followeth not; *The Sacrament is a signe of Christs body*: Therefore, it is not *substantially Christs body*? Wee let him know, that this blessed Sacrament according the Catholicke doctrine, is not onely *a figure* or *signe prognosticall* of our *future* glory in heaven; *Commemorative* of Christs passion *past*, but also *demonstrative* of Christ himselfe substantially *present*: Its *a signe demonstrative*, as the words (n) *This is my body* doe attest: It is a *signe Commemorative*, as these words (o) *Doe this for commemoration of me*, Doe import: it is *a signe prognosticall*, as these words (p) *You shall shew the death of our Lord, untill he come*, doe witnesse. Where the *Apostata* (q) found the objection, he might also finde the answer, and withall severall authorities, aswell of these two Fathers, as of others, proving the reall presence: but (q) *He hath eyes to see, and seeth not.* Wee let him further know, that to teach Christ to be in the Sacrament, as in a *signe onely*, is an heresie (r) condemned by holy Church in *Berengarius*, and by him abjured, whose condemnation *Luther* himselfe approved. If all this bee not capable to divert the *Apostata from his evill wayes*, we pray him observe these few words of *Calvin*: (s) *In this holy Supper God commandeth me under the signes of bread and wine to take, eate, and drink his body and bloud. I nothing doubt, that both hee doth truely deliver them, and I doe receive them.* (x) *Christ himselfe is the substance of the Supper.* I trow he will give credit to the protoplast of his new faith.

(n) Matth. 26. 26.
(o) Luc. 22. 19.
1 Cor. 11. 24.
(p) 1 Cor. 11. 26.
(q) 3. part. q. 75. art. 1. ad 1. 2. 3. *Bellarm. lib. 2. per totum.*
(q) *Psal.* 113.
(r) *CC. Roman. & Vercel. sub Leone. 9. in Turon. 2. ubi 1. hæres. abjuravit. in cont. gen. Rom. sub Nic. 2. ubi denuo hæresim abjuravit, ut habetur de consec. dist. 2. can. ego Berengar. & in conc. alio Roman. sub Greg. 7.*
(s) *Calv. 4. Instit. c. 17. num. 32.* approved in England, *anno* 1562.
(x) *Id. ibid. n.* 33.
(y) Cord. p. 5. *n.* 5.
(z) *Calv. 4. Inst. ca. 7. n.* 32. &c.

§. 5. *The Apostata his fift argument.*

17. *It seemes to be most* (y) *absurd* (saith hee) *that Christians should eate their owne God, as a certaine author writes.* And what *Author* is this? Such an (z) *Apostata* as himselfe: both imitate the *Turkes, Iewes*, and other condemned heretickes in deriding the sublime mysteries of our faith. Their common scoffes are thus irreverently belched forth: The *Christians new borne God, fleshly God, crucified God, impotent God, dead God.* From whom our Novelists little differ in the prophanation of this thrice august Sacrament, not observing (being by the just Iudgement of God miserably excecated) that whatsoever *absurditie* they object against us, is retorted on their and the *Lutherans* heads, who acknowledge themselves to receive

Christs

Christs body so (a) *really and substantially, as the very meate and drinke, which they receive into their naturall bodies.* Christ our Saviour hath in termes cleere enough said, that his (b) *flesh is truely*, not imaginarily, *meate, and his bloud is truely*, not imaginarily, *drinke*: that (c) *unlesse we eate this flesh and drinke this bloud, wee shall not have life in us*: Him wee beleeve, as the author of all truth: If any *Apostata* upbraid us for *absurditie*, we are taught by the holy Ghost to answer (d) *great peace* have *they that love thy law, and nothing shall offend them.*

18. It was not held an (e) *absurditie* among the Orthodoxe that *in honour of so great a Sacrament our Lords body should first enter into Christs owne mouth before all other meates*, as our *Claudius* teacheth: that he was (f) the *Priest* offering the *sacrifice*, and the *sacrifice* offered, as *Sedulius* affirmeth: That (g) *we offer the selfe same sacrifice daily, not offering one Lambe this day, and another to morrow*, saith the same *Sedulius*: That he is the (h) *Banqueter and banquet*, as *S. Hierom* saith: that he (i) *was carried in his owne hands*, as *S. Augustin* avoucheth, that (k) *in this Sacrament he createth to this day his own body*, as *S. Cyprian* witnesseth. Lastly (to omit much more) holy writ doth attest, that by his (l) own proper strength being dead he raysed himselfe from death to life. And what more difficultie or absurditie is there, that Christ (the chiefe Priest in this sacred incruentall oblation) should reproduce, and invisibly constitute himselfe under the formes of Bread and Wine by replication of his body, adduction, or reproduction; then that in the cruentall sacrifice of the Crosse he should freely offer himselfe, and permit a dissolution to be made of that union, which was betweene his body and soule, and afterward to reunite and redintegrate the same? If wee contayne our selves within the lists of naturall reason, the later is farre greater then the former; as it is farre greater for a dead man as Gods instrument, to resuscitate himselfe, then for a living man, as Gods instrument, to reproduce himselfe. See more hereafter number. 20.

(a) Vsher above.

(b) Ioan. 6. 56.

(c) Ib. v. 54.

(d) Psal. 118. or according the English 119. 165.

(e) *Ex hoc enim placuit spiritui Sancto, ut in honore tanti Sacramenti, in os Christi prius Dominicum corpus intraret, quàm cæteri cibi.* *Claud. MS.* in 1 Cor. 11.

(f) *Hic autem Sacerdos extitit & hostia.* *Sedulius* in Heb. 1. 3.

(g) *Nos non cessemus offerre, tamen id ipsum offerimus sacrificium, non alium agnum hodiè, alium cras offerentes.* *Idem* in Heb. 10. 2.

(h) *Ipse convivа & convivium.* *Hier. epist. ad Hedib.* (i) *ferebatur enim Christus in manibus suis, quando commendans ipsum corpus suum ait, Hoc est Corpus meum; ferebat enim illud corpus in manibus suis August. Conc. 1. in Psal. 33.* (k) *Vsque hodie in hoc Sacramento corpus creat.* *Cyprian. de cœna.* (l) *Rom. 1. 4. & c. 4. 25. Ioan. 10. 17.* *Symbolum Apostol. & S. Tho. 3. part. q. 53. art. 4. arg. sed. contra & in corp. & T. T. ibid. Symbolum Nicen.*

19. The *Sadducean* hereticks propounded this queſtion touching the Woman, which died having ſeven husbands: (m) *In the reſurrection whoſe wife ſhould she be of thoſe ſeven?* unto whom Chriſt our Saviour anſwered; (n) *You erre, not knowing the Scriptures, nor the power of God: for in the reſurrection they neyther marry, nor are married: but ſhall be as the Angels of God in heaven.* This queſtion propounded by thoſe hereticks touching the Reſurrection was no more curious, then this queſtion commonly propounded by moderne Sectaries touching the reall preſence is, malicious: *VVhat is become of Chriſts body, when it deſcends into the draught?* unto whom we anſwer as Chriſt our Saviour anſwered their Predeceſſors the *Sadduceans*: *You erre, not knowing the Scriptures, nor the power of God.* In receiving and eating Chriſt in this bleſſed Sacrament, his body is *neyther ſent into the draught*; nor yet ſuffereth corruption in the ſtomake more, than it did in the grave, or then it doth now in heaven. For in this Sacrament it hath an indiviſible & ſpirituall exiſtence*, in part like unto that of Angels: as therefore Angels (though in themſelves inviſible) are yet ſeene in the bodies by them aſſumed with corporall eyes: So Chriſts body (though in it ſelfe it be incomeſtible) yet under the forme of bread it is comeſtible. The Angell in the body aſſumed doth neyther ſpecifie nor terminate the viſive facultie in *it ſelfe*, and yet is the viſive facultie ſaid to ſee the Angel. So Chriſts body under the forme of Bread is neyther chawed, rent by the teeth, conſumed by the ſtomake, nor ſent into the draught *in it ſelfe*: yet is man truely ſaid (o) to eate Chriſts body, yea to rent it with his teeth (as the fathers * teach) in the forme of bread, under which it is received, according that ſacred hymne of holy Church,

A ſumente non conciſus,
Non confractus, non diviſus
Integer accipitur.
Signi tantum fit fractura,
Qua nec ſtatus nec ſtatura
Signati minuitur.

20. S. Iohn (p) *ſaw the holy Ghoſt deſcend as a Dove from heaven*, and yet is the holy Ghoſt in himſelfe (q) *inviſible* by any corporall eyes in this world: So under the forme of Bread God may be ſaid to be eaten, ſeeing the deformed Goſpellers would needes ſpeake in that language, though in himſelfe he

(m) Luc. 20. 33.
(n) Math. 22. 30.
* See above §. 2, & n. 11.
(o) Ioan. 6. 1 Cor. 10.
* *Cypr. ſerm. 5. de lapſis Nicen. orat. catech. c. 37. Chryſoſt. 3. de Sacerd. & hom. ad Neoph. Theod. 1 Cor. 11. Leo. Gregor. &c.*
(p) Ioan. 1. 32.
(q) 1 Tim. 1. 17.

be

be incomestible: wherein there is no more absurditie (among the credulous) then there is, *That God should be borne, God should sucke the paps of a Virgin, God should suffer hunger and thirst, God should die and be buried.* But seeing we have to deale with men, who would needs measure the sublime mysteries of faith by reason and not by faith; wee pray the *Apostata* to informe us out of the principles of Reason how a spirituall substance could eate and consumate a corporall and corruptible substance, as the (r) Angel *Raphael* that guarded *Tobias*, and the (s) three Angels that were entertayned by *Abraham* did, and yet had neyther stomake to digest the meate, nor was it possible to be converted into the substance of the Angel. Againe how a corporall substance, but now invested with the qualities of a glorified body, could likewise receive into his jawes, and send into his bowels corruptible meate, and yet the meate not to be converted into the substance of him that eate the same; such was that eating, which (t) Christ used after his Resurrection, at which time his body was glorified, and incapable of any corporall nouriture. Were these meates thus received sent into the draught? Or by what conveyance were they evacuated by the eaters? When the *Apostata* hath well resolved on this businesse, let him thence inferre a possibilitie also for one corporall substance to eate and receive another, even into its jawes, though that other be invested with glory and incorruptibility, and yet in such eating and receiving, the substance eaten not to be converted into the substance of the eater, much lesse to be itselfe corrupted; such imperfections being repugnant to a glorified body.

3. Part. q. 16. art. 4.

(r) Tob. 8. & 9. & c. 12. 19.

(s) Gen. 19. 3.

(t) Ioan. 21. 9. 15. Luc. 24. 42. 43.

21. See this objection long since (u) propounded and dissolved by our Controvertists and Schoolemen: and observe well, that whatsoever absurdities the adversaries of truth doe inferre against the Catholicke doctrine of REALL PRESENCE: The verie like have the *Iewes*, the *Turkes*, the *Pagans* and Heretickes inferred against the Incornation. Herein moderne Sectarists transcend all other in perverfitie, that they would in this sacred mysterie inferre against us those very absurdities which may aswell be inferred against themselves, if they dare sticke to their owne doctrine: for if it be true, that the verie (x) *substance of Christs body is given unto us truely, that it might be salutary foode to our soules*, and that *our soules are so fed* thereby, as *we are truely made one with him*, and (y) *incorporated with* him,

(u) Bellarm. l. 3. de Euchar. c. 10.

(x) *Verè in cœna datur nobis Corpus Christi, ut sit animis nostris in cibum salutarem, hoc est substantia Corporis Christi pascuntur animæ nostræ ut* VERE *unum efficiamur cum eo.* Calvin in ca. 26. Matth.

(y) *Corpus & sanguis Christi ita nos alunt & restaurant, ut Christo concorporales fiamus.* Loc. com. de cœna lo. 48. §. 35.

(z) Vsher. ferm. pag. 22. supra.

where by he is (z) *as truely, and every way as effectually made our* *as the meate and drinke which we receive into our naturall bodies;* a they teach; Then are not they themselves forced to confes that eyther they eate their God, or that they eate the *Substan* *of Christs body*, as seperate from his Divinitie; and so doe kil devide, and massacre Christ more then ever the *Iewes*, *Caphar* *naits*, or *Nestorians* did, as above alsowe have observed. As i

(a) *Bellarm. lib. 1. c. 2. & TT. in 3. par.*

the mysterie of the Incarnation; so here, our (a) Schoolemen have delivered certaine rules regulating Gods people in their forme and manner of speaking in both mysteries, least by any erroneous conceits they should be deluded. In the Incarnation it is truely said, that God is man, yet it is not permitted to say, God begun to have a being; God is a Creature: So here, Christs body is rightly said to be truly eaten; yet may not it be said eyther by that eating or any other action to suffer leasion corruption or other passion. Lastly in this objection also the *Lutherans* rayse warres against their sworne brethren the *Sacramentaries*; and both, maugre their incredulitie, doe confirme the Catholicke doctrine to their owne confusion.

§. 6. *The Apostata his sixt argument.*

(b) Cordiall pag. 6.

22. His sixt argument he thus urgeth; (b) *one thing in one* *place cannot by the very extraordinary power be in two times at once, as yesterday and to morrow: therefore one thing in one time, cannot bee in two places, not by the extraordinary power.* This argument was propounded long since by the hereticke *VVickliffe*, & re-

(c) *Bellarm. l. 3. Euchar. cap. 4.*

solved by (c) ours before the Apostata was *in rerum natura*; and is at this day commonly dissolved in all Catholicke Schooles, both of Philosophie and divinity; with whom the Lutherans themselves agree; all conspiring against the Apostata in the maintenance of Gods Omnipotencie: out of whom, and out of his owne subtile Master, *Doctor Edward Tyrell*, the Cyclops

(d) *Cord. ubi supra.*

could (d) *not see* this *disparitie*: *two times* being Successive Entities are never together either *locally* or *temporally*; it then involveth contradiction, that *one body should be in two times* TOGETHER, or at once: two places being permanent Entities, are TOGETHER, at least *temporally*, that is to say, at one and the same time. What then may limit Gods unlimitted power, why he may not place *one body in two places* at once, that is to say, at one and the same time: Seeing two places, for example (*London* and *Dublin*) are TOGETHER *simultate temporis*, though they be distant *simultate loci*? to extract any possible

Entitie

Entitie from *nothing* to *ſomething*, and to give that a beeing, *which* had no *beeing*, and the ſame to conſtitute in one place, is farre more then to conſtitute that thing, which already hath a *being*, and is *in one place*, in two or moe places, this being (at moſt) but a reproduction of that, which is already exiſtent, that being a Creation or a production of a thing of nothing.

23. The Apoſtata yet urgeth: (e) *as our being in ſuch a certaine time* NOVV *and in no other, is by our tranſcendentall correſpondencie, to ſuch a certaine or equivalent* PART *of eternitie and to* NO OTHER PART (*eternitie being the rule by which our time is meaſured.*) *So in like manner our being in ſuch a place, and in* NO OTHER, *is by our tranſcendentall correſpondence to ſuch a* PART *of* IMMENSITIE, *and to* NO OTHER, IMMENSITIE *being the module, by which our being in a place is meaſured. Therefore as we cannot have correſpondencie to two times* TOGETHER, *neyther naturally nor ſupernaturally, &c. So likewiſe we cannot have correſpondencie to two places in one time.* We anſwer firſt, the argument that proveth too much proveth nothing. If our exiſtence *in time or place* be ſo affixed to ONE EQVIVALENT PART *of Eternitie or* IMMENSITIE, as it can be in NO OTHER PART, as the argument importeth; then may not one body be, even SVCCESSIVELY in two times or places; it cannot be in *Dublin* this Moneth and in *London* the next Moneth: becauſe theſe two moneths and places have correſpondence to more equivalent parts of *Eternitie* and *Immenſitie*, then to *One*. Secondly, who will deny, theſe ſubſtances that are DEFINITIVELY in a place, *verbi gratia*, the foule in the body, to be in ten thouſand places together; ſeeing its wholy in as many *places* of the body, as there are *parts* of the body, and yet it is not, neyther can it be, in two times together. Its therefore falſe, that our being in a *place* hath ſuch *correſpondence* as he termes it, to *Immenſitie*, as it muſt neceſſarily be in ſuch an *equivalent part* thereof and *in no other part*: and withall its falſe, that our Commenſuration in *time* and *place* with *Eternitie* and *Immenſitie* may, in this reſpect, be ſymbolized. Thirdly by Divine power, ſay the Philoſophers, an Agent created may operate even Phyſically on a Patient *Locally* diſtant, at leaſt by its action or cauſalitie tranſfuſed *per medium*, wherein there is no difficulty, as appeareth in the ſun operating in theſe ſublunary parts, though in it ſelfe it be farre diſtant locally; or by an action or cauſalitie, which is independent of the MEDIVM:

(e) *Cord. ubi ſupra.*

1. Refutation.

2. Refutation.

3. Refutation.

yet

yet all Philosophers universally deny, that any created Agent may operate *Physically* (for I speake not of *Morall* operations) on a patient *Temporally* distant: verbi gratia, If the Sunne were destroyed this day, God cannot by his Divine power produce any effect to morrow by any operation or action, that may proceede from the Sunne to morrow, because its not extant eyther in it selfe, or in its action power or operation.

4. Refutation. The like we may say of the possibilitie of *one body* to be *in two places* and two times together. Fourthly as *successive Entities* by their improper Commensuration with *Eternitie* doe not *Change* their nature and become *permanent Entities*: So created durations, or the existence of any thing created in divers differences of times, doe not *change* their nature, but are perpetually *successive* in those different times; which is so certaine, as *Eternitie* it selfe, though *formally*, & in it selfe, it be (*f*) *Interminabilis vitæ tota simul & perfecta possessio*, and *formally* incapable of succession, yet is it virtually, extrinsecally, and analogically *successive*, eyther according the actions of God *ad extra*, or as it hath respect to time and other successive *Entities*, or as the same is explicated by accommodation to our imperfect capacitie. Wherefore the holy Text doth attribute even to God himselfe, these denominations of (*g*) Is, WAS, and SHALL come; of BEGINNING and ENDING; of FIRST and LAST. Which (you see) are denominations accommodated to divers differences of time and successive *Entities*. Accordingly our *S. Patricke* saith, (*h*) *before* HIM *there* WAS *no other* GOD, *there* IS *not, neyther* WILL *there be*. Such kinde of succession is not attributed to Gods immensitie. And so the *Cyclops* may still *see* the *disparitie*.

(*f*) *Boetius & TT. communiter.*

(*g*) Apoc. 1. 4.

(*h*) Apoc. 22. 13.

(h) *Ante ipsum alius Deus non erat: non est: nec erit. Patric. de 3. habitac.*

5. Refutation. 24. But wee purpose not as yet to let these two Doctors here rest: According the Peripatetickes, *Mobile, quamdiu est in motu, nunquam est in determinato loco*: The thing that moveth, while it moveth, is never in a determinate place, its onely *In loco determinato potentia, in loco indeterminato actu*. According to this doctrine, we pray both the Doctors to tell us, to what *one equivalent part* of IMMENSITIE hath such a thing, while it so moveth, commensuration, or correspondence; & if it may not have any correspondence to any *one determinate part* of immensitie, because it hath not here any *determinate* being in any one place, then let them likewise grant the same *in two times*, which because they are successive and (as it were) indeterminate

minate Entities, may not be ſaid to have any *permanent*, or *determined* correſpondence to any *one determined equivalent part* of Eternitie: or if the *Apoſtata* can imagine in IMMENSITIE *permanent equivalent* parts, whereto things conſtituted in ſeverall places have correſpondence, why may he not alſo imagine in *Eternity ſucceſsive equivalent parts*, whereto things ſucceſſively exiſtent may have correſpondence? If we looke upon *Eternitie* it *ſelfe*, ſurely at this very inſtant, *in hoc nunc indiviſibili æternitatis*; there are as many *equivalent parts* as there *are, have beene*, or *ſhall be* created durations, which *have* or *ſhall* have correſpondence thereunto. Wherefore if nothing elſe hinder, one and the ſame body may have correſpondence to many thouſand equivalent parts of Eternity TOGETHER, and ſo the argument is retorted.

6. Refutation. *Vide TT. in 3. part. ad quæſt. 10. & in primum diſt. 19. & Theod. Smiſing. Tract. 2. diſp. 4. q. 3. a n. 75. & an. n. 84 de Deo.*

25. All Eternitie at this very inſtant, is *coexiſting*, that is to ſay, is preſent, and *together with* all differences of time, *paſt*, *preſent* and *future*, and unto all things created that *have*, *are*, or *ſhall be* in thoſe different times; in ſo much as it is moſt true, that all Eternitie is at this inſtant Now *coexiſting*, or preſent *together with*, aſwell *Adam*, who *was* and *is* not, and with *Antichriſt*, who *is* not, but *ſhall be*, as it is unto us, that *now are* in being (*i*) to Gods *knowledge* or Eternitie, *things paſt* and *future* (ſaith our *S. Patricke*) *are not paſt, and future, but preſent; whence he* WILL *not ſee the day of judgement* which is to come; *and the firſt day of the world*, which is paſt, *he* HATH *not ſeene, but doth* now *ſee both*, (*k*) *by beholding alwayes* (ſaith our *S. Gallus*) *all future things* PRESENTIALLY, that is to ſay, as now preſent, *he diſpoſeth all things*, as if they *were done*. Therefore thoſe Creatures, which have their being in ſuch different *times* and the *times* themſelves, aſwell that which is *paſt* and *future*, as that which is *preſent* are NOW exiſtent: For how otherwiſe can all Eternity at this inſtant be *coexiſting* or *preſent together with them*, unleſſe they be COEXISTENT, and preſent *together with it*? And if *Adam*, who *was* at the beginning of the world, and *Antichriſt* who *ſhall be* in the end of the world, have *now* their *coexiſtence* with this *Indiviſible nunc of Eternitie*: How much more may *Yeſterday and to morrow* have at this inſtant, coexiſtence with the ſame *Indiviſible nunc of Eternitie*; and conſequently one body exiſting in thoſe times, namely, *yeſterday and to morrow*, may be *now* at this inſtant exiſting, and ſo that which is exiſtent in two ſeverall times be exiſtent at one and the ſame inſtant:

(*i*) *Cujus cognitioni, præterita & futura, non præterita & futura, ſed præſentia ſunt; unde non dicet judicij videbit, & primum diem ſeculi non videt, ſed utrumque videt. Patric. de triplic. habit. inter opera Auguſt.*

(*k*) *Semper omnia futura in ſua bonitate, &c. præſentialiter contuendo, quaſi facta diſponit. Gallus ſerm. dict. Conſtantiæ initio.*

and

and that which is *past* is still *present*; and that which is not *yet come*, is already *present*. We pray the *Apostata* to discusse this ratiocination, which when he hath done, we beleeve he will eyther acknowledge his owne argument to be retorted on his owne head, or be forced to embrace our *disparitie* and *solution*. We pray him also to informe us, how (according the rules of the Philosopher) that which is infinite and without succession (*l*) *Simple and without composition* of parts, may (in any proper sense) be the *measure* and *rule* of that which is finite and hath succession, composition and parts, &c. And when hee hath done, let him conclude, that *as* God (*l*) *is* PRESENTIALLY *in every place*; *and in no place* LOCALLY: *So is hee in every time* ETERNALLY, *in no time* TEMPORALLY.

(*l*) *sicut in omni loco est præsentialiter, in nullo localiter, sic in omni tempore, est æternaliter, in nullo temporaliter: sicut enim per loca non distenditur, qui summo simplex & incompositus est; sic nec per tempora variatur, qui æternus & incommutabilis est. Victor. li. 2. de Trinit. cap. 23.*

26. The *Apostata* grants that (*m*) *God hath an active power to place a body in two places.* Thence we inferre; *ergo a body* hath a *passive obedientiall power* to be so elevated by God, as it may be so *placed in two places*: for to every *active power* there is a *passive* correspondent, as the common axiome received among the Philosophers doth instruct us; and what else (I pray you) is the (*n*) *possibility of the creature* but the actualitie of *active power* of the *Creator*? If there be not in the thing a *Repugnance*, then is it feazible, and God hath an *actuall power* to make it: if in the thing there be *repugnance*, then is it not feazible, and God may not be said in any proper sense to have an *active power* to make such a thing more, then he can be said to have an *active power* to make a *Chymera*. That *active power* is reputed vaine, which never was, nor never is possible to be, reduced into act: *frustra est potentia, quæ non reducitur in actum*. An *active* and *passive power*, as correlatives *se mutuo ponunt & tollunt*, as *actions* and *passions* doe, and some Philosophers would say, that as actions and passions are not distinguished really, so are not active and passive powers. But we list not to dive further into these speculations.

(*m*) Cordial pag. 6. From an active power is inferred a passive.

(*n*) *Quomodo mundus erat in Deo, antequam in seipso, esset non mundus sed Deus. S. Patric. de triplic. habitac. supra.*

27. He grants further, that God hath an (*o*) *active power to make an Angel*: to let passe those rude termes little savouring of good Philosopie, let us suppose, that God hath reduced to act that *active power* by accomplishing the effect, as *de facto* he turned (*p*) *Lots wife to a statua of salt*, and (*q*) *water into wine*. What implicance may there be; why he may not likewise substitute in place of the substance of bread, his owne body, and so constitute the same in severall places; the former involving

(*o*) *Cord. ibid.*

(*p*) *Gen. 19. 26.*

(*q*) *Ioan. 2. 9.*

involving more difficultie then the later? Wee beleeve by his powerfull benediction he ſo(r) multiplied and augmented a few breads, as he fully ſatiated therewith five thouſand perſons; and ſhall wee not beleeve that by the like benediction, he may feede the faithfull ſpiritually by giving them his precious body and bloud replicated under ten thouſand formes of bread and wine? Hee was able to give a *being* to things that had (s) *no being* by this word FIAT; and ſhall we thinke, he is not able to change thoſe things, that have a being into another being, *verbi gratia*, to change bread by a *totall converſion* into his owne body? At the pronunciation of thoſe words by our LADY (t) *Fiat mihi ſecundum verbum tuum*, Let it be done unto me according thy will) the Sonne of God was conceived in her bleſſed wombe: and why may not the ſame Sonne of God at the pronunciation of theſe words (THIS IS MY BODY) exhibit himſelfe really and ſubſtantially under the formes of Bread and Wine in the Sacrament; when as God himſelfe in both myſteries is the principall workeman? *By the mouth* (ſaith S. Chryſoſtom) *of the Prieſt the words are pronounced, but by the power and grace of God the things propoſed, are conſecrated: and as that word (encreaſe and multiplie, &c.) once indeede ſpoken, but every time produceth its effect to generation by nature operating: So this word alſo,* THIS IS MY BODY, *&c. was once indeede ſpoken by* CHRIST, *but through all Tables of the Church unto this day, and unto the comming of* CHRIST, *it giveth vigour to the ſacrifice.*

28. (a) *But the body* (ſaith the *Apoſtata*) *is eſſentially addicted to one place*: therefore, *it hath no paſsive power to be in two places*: He ſhould likewiſe inferre, if hee ſpoke like a Philoſopher: therefore God hath not an *active power* to put a body in two places. But becauſe both are falſe, wee deny that a body is *Eſſentially addicted to one place*, as being a propoſition commonly rejected by all Philoſophers, aſwell Catholicks, as Lutherans: a fooliſh and ridiculous propoſition, inferring aſwell an impoſſibilitie to be in ſeverall places *ſucceſsively*, as to be in ſeverall places *at once*. And who, but one beſides himſelfe, would affirme, that a body compleatly conſtituted in its own eſſence and intrinſecall perfections ſhould depend, and that *eſſentially* (forſooth) on that which he himſelfe (w) confeſſeth to

(r) Matth. 15. 32. Marc. 8. 1. Ioan. 6. 11.
(s) Gen. 1. 1. 3. &c.
(t) Luc. 1. 38.
(u) *Sacerdotis ore verba proferuntur, ſed Dei virtute ac gratia, propoſita conſecrantur. & ſicut illa vox, Creſcite & multiplicamini &c. ſemel quidem dicta, ſed omni tempore ſentit effectum ad generationem operante naturalita & vox iſta,* HOC EST CORPUS MEUM, &c. *ſemel quidem à Chriſto dicta eſt, ſed per omnes menſes Eccleſiæ, uſq; ad hodiernum diem; & uſq; ad Chriſti adventum præſtat ſacrificio firmitatem. Chryſoſt. ho. de prodit. Iudæ.*
(a) Cordiall *ſupr.* A body is not eſſentially addicted to one place. See more numb. 31. (w) Cordiall pag. 8.

be poſteriour to the ſame body? A body is indifferent to be in a place eyther *circumſcriptively*, or *definitively*: In caſe it be *definitively* in a place by Gods omnipotencie; its then *de facto* in many places together, becauſe its wholy and entirely, not onely in the whole place, but alſo in every part of the place. In caſe it be *Circumſcriptively* in one place at this inſtant: what can make Gods hands ſo impotent, as he may not place it at the ſame inſtant in another place? *Materia prima*, if we ſuppoſe it to be of the ſame nature in all things, is in *every place*, even naturally: and if there were no other body *in rerum natura*, but one onely graine of *Millet*, that graine had beene *every where* (*x*) as the prince of Divines doth teach, out of whom the (*y*) Schoolemen doe commonly teach that by divine power actuall ubiquitie may be communicated by the Creator to the creature, but in a degree farre inferiour to that of the Creator. And yet our Lay-divine would needes reſtraine every body *eſſentially to one place*. Could not God creat a man, and afterward place him *in ſuperficie convexa cœli*, or *in vacuo*? In which caſes hee had not beene properly in any place. Hath the creation of man, man alone for its effect, or man together with place; ſo that as often as man is created, & as often as he changeth place, new places are created & others corrupted? Wee muſt not marvaile, Sectariſts deny power in God to place one body in two places, when as they deny * God himſelfe to be in two places, and confine his perſon to Heaven alone, therein imitating the *Anthropomorphits* and curſed *Iewes*. See more in the following argument numb. 31.

(*x*) *S. Tho. 1. part. q. 8. ar. 4.*

(*y*) *See Adam Tanner tom. 1. diſput. 2. de Deo q. 4. dub. 3. n. 29. & alios TT. apud ipſum.*

* *Vorſt. Calviniſta lib. de attribut. divin.*

§. 7. *The Apoſtata his ſeventh argument.*

29. As (*z*) *Immenſitie*, or TO BE IN ALL PLACES, *is a property of God, becauſe he is illimitted; ſo to be in one onely place is a property of a limitted Creature. Therefore, if by the extraordinary power a limitted Creature may be in three or foure places; God may leave of being in three or foure places, by the ſame extraordinarie power and conſequently with (reverence to the infinite Majeſtie be it ſpoken) be no God for want of* IMMENSITIE: *for the thing doth perish when the inſeperable property doth perish, as where there is no heate there is no fire.* In this argument there is not one Ounce of good Philoſophie or Divinitie. It diſcovereth groſſe ignorance and much levitie. Its ignorance, not to diſtinguiſh Gods

(*z*) *Cordiall pag. 6. 7. n. 2.*

Immensitie from his *omnipresence* and *ubiquitie*; immensitie being an attribute *necessarily and from all Eternitie* belong to God: Omnipresence and actuall ubiquitie (to speake absolutely) being a predicat attributed to God *freely* and *in time onely*. Its levitie, so to restraine man to one place, as he may not be, even *successively* in two places: and to argue, because God is in all places, therefore the creature must necessarily be in one onely place, is as solid, as if one did thus argue: God is wise, mercifull and just: Therefore the Creature must necessarily bee a foole, mercilesse, and unjust. Dialectitians know, that arguments of this kinde (*a Contrario*) are not efficacious. Thus far summarily touching the Antecedent. Now to his sage Consequence: If to be *in all places* be *a property so* belonging to God, as without it he *perisheth*, and *desisteth to be God*: then doth it evidently follow, that before the worlds creation, and before there were any places or things created by God, whereunto he might be present, or have ubiquitie, there was no God: for before then there was no God, who had this *inseperable propertie* of being *in all places*, without which there could be no God, if we beleeve Idiots. In like manner at the worlds consummation God *perisheth* and *desisteth* to be God, he is no more present to those places which were extant before its consummation. Nay it evidently followeth that there is no God at all: For there is no God that hath (*to be in all places*) as an *inseperable property* belonging unto him.

Vide TT. in 1. part. ad q. 8. art. 3. & Theodo. Smising. disput. 5. de Dei Immens. n. 1. Immensitie and Vbiquitie distinguished.

30. *Some will say* (a) (saith *S. Augustin*) *before that God made the Saints where did he dwell? God dwelled in himselfe.* (b) *Tell* (saith *Carthusianus*) *where* God *then was when besides him there was nothing? Then he* was *where now* he is; *in himselfe because he himselfe is sufficient for himselfe.* Much more you may finde in the Fathers to the same effect; with whom agree universally all Schoolemen aswell Philosophers as Divines, who hisse with scorne out of their Schooles this new *Apostaticall Rabby*. Let us suppose (for further illustration of this matter) that God did at the present annihilate *three or foure places on* Earth; doth not *God leave of being* in those *places* so annihilated? and who, but an *Apostata* indeed will say, that God is no God or *desisteth* to be God? *In all* things and *places* newly created or generated, God beginneth to be actually present; and *in all places* or things destroyed or corrupted, he *leaveth to be* actually present by his omnipresence or ubiquitie: doth it therefore follow (as

(a) *Dicet aliquis, antequam faceret sanctos, ubi habitabat? Deus apud se habitabat, & apud se est Deus. Aug. in Psal. 122. vers. 3.*

(b) *Dic, ubi tunc esset cum ante eum nihil esset? tunc ubi nunc, quia sibi sufficit esse. Carthusian. & communiter apud Philos.*

the *Apoſtata* his drowſie ſpeculation doth conclude) that God in all and ſingular theſe Creations, generations and corruptions, doth begin of a new, and againe *deſiſt* to bee God, and thereby to be as ſubject to mutabilitie and mortalitie, as the Creatures themſelves? Indeed (*c*) *the mad man ſaid* ſo: *There is no God.* But he is *abominable in his endevours.*

(*c*) *Pſal.* 13. 1. How God was in time and place before they were created.

31. As before the *world* and *time* was created God could not be ſaid to be in any *houre* or *ſpace of time*, becauſe before the Creation of the *world* & *time*, there was neither *houre* or *time*, wherein he might be ſaid to be; Yet did his divine attribute of ETERNITIE remaine inviolable, becauſe *he was alwayes without beginning*; and though hee *was not before the world* IN TIME, yet *was he before* it *in* his *ineffable Eternitie*; as our *S. Patricke* no leſſe contemplatively then ſubtilly diſcourſeth. So, ſay I; before the *world* or any other *place* or *thing* was created, God could not bee ſaid, in any proper ſenſe, to be preſent to theſe *things* actually by his OMNIPRESENCE, or to be exiſtent in thoſe *places* by his *ubiquitie*, becauſe there were no ſuch *things* or *places* created; for as Locall preſence, ſo is omnipreſence and ubiquitie (as it were) a predicamentall relation requiring the actuall and ſimultany exiſtence of its terme. Yet doth the Divine attribute of IMMENSITIE alwayes perſevere inviolable: for though he was not *in thoſe things* or *places* before they were created, by his *omnipreſence* and *ubiquitie*, yet was he in them by his *Immenſitie*; in aſmuch as he hath infinite power to be in all places or things created or poſſible to be created.

(*d*) *Qui miro modo non tempore præceſſit mundum & tempus; nullius enim horæ ſpacio fuit ante mundum, & tamen ſemper erat ſine initio: non enim erat tempus ante tempus, &c. ineffabili æternitate præceſſit Deus mundum, non tempore, cujus tempus ante mundum non erat. Patric. de tripli. habitaculo poſt medium. inter opera Auguſtini.* Neither limitation nor illimitation cometh by being in one or many places.

32. If then the Creator himſelfe hath not *illimitation* from his actuall exiſtence in all *things* and *places* created: for indeed ſuch *things* and *places* are not *illimited*: much leſſe ſhall the creature have *illimitation* from his actuall exiſtence *in three or foure places* by the Creators omnipotent power. Nay I ſay further, if by the ſame omnipotent power the Creature were conſtituted in all places created, and ſo have *ubiquitie*, the Creature would ſtill remaine limitted, aſwell becauſe the places themſelves are limitted, as alſo becauſe the Creature and his ubiquitie are ſtill Entities *by participation*. In what ſchoole then did the *Apoſtata* learne, that to be *in one onely place* is ſo *a propertie of a limitted Creature*, as without it he *periſheth*? Whip the Pedan with his owne rod, who telleth us in the very next page, that (*e*) *cum ubi ſit modus rei ubicatæ, debet eſſe ea poſterius,*

(*e*) Cordiall pag. 8.

cum

dum omnis cauſa ſit prior effectu: Seeing *ubi*, that is to ſay, the formall cauſe why a thing created is in any place, is *modus* or manner *of the thing ubicated, it muſt be poſteriour to the thing, ſeeing every cauſe is anteriour to its effect.* How then did the *thing placed, in illo priori, quàm fuit in loco*, in that inſtant before it was placed, eſcape *perishing*? How doth the cauſe in its very eſſence and being depend of its effect? If the Sunne ſhine not, when its ecclipſed, doth it therefore *deſiſt* to bee the Sunne? When the body left this *one place*, and went to another; when it deſiſteth to be *circumſcriptively* in a place, and beginneth to have a *definitive* exiſtence *per modum ſubſtantiæ* (as everie glorified body ſhall have, when its inveſted with immortalitie, and ſpirituality; (*f*) *For in the reſurrection it ſhall be like an Angel* (*f*) Matth. How ſhall it eſcape *perishing*? Who tould the ſpeculator, that *where there is no heate there is no fire*; when as faith aſſureth us the cleere contrary. (*g*) In the *furnace of Babylon*, there was fire enough, & yet there was no heate to afflict the *three Children*. (*b*) The *bush*, wherein our Lord appeared to *Moyſes*, was on *fire*, and yet *burned not*. Eccleſiaſticall hiſtories give authenticall teſtimonie of many Saints that have been caſt into great *fires*, fornaces and boyling Caldrons; and they felt no *heate*? In what Logicke did this *Sciolus* ever learne that *phyſicall properties*, being onely *properties ſecundo modo* could not be ſeperated by divine power from their Eſſence without deſtruction of the ſame eſſence? Reflect, *Apoſtata*, reflect on the knowne definition of an accident (*quod poteſt abeſſe & adeſſe ſine ſubjecti deſtructione*; an *accident* is that *which may be abſent and preſent without the deſtruction of its ſubject.*) And remember that (*in rebus creatis*) where there is a reall diſtinction betweene any two (ſuch as is betweene the *phyſicall propertie*, and its *Eſſence*) there is a ſeperabilitie according the principles of Schoolemen. See more in the ſixt and tenth argument numb. 46.

(*g*) Dan. 3. 24. 25. 49. 50. 88. 92. 94.

(*b*) Exod. 3. 2.

33. Here I may not let paſſe to ſhew the Reader how the *Apoſtata* is enſnared in his owne argument: Let us ſuppoſe that twentie foure Communicants are now ſitting or kneeling at the Communion-Table of *S. Awdeons* Church: unto every one of them the Miniſter delivereth a peece of unbleſſed Bread or their Sacrament; and with everie peece ſo delivered is (*i*) *really and ſubſtantially preſented, exhibited and Communicated* CHRITS BODY, and according the number of the Communicants and the peeces of bread diſtributed, ſo many

Reformers muſt grant Chriſts body to be in many places together.

(*i*) Above number.

many times is *Christs Body really and substantially presented, exhibited and Communicated*: Wherefore, one and the same body at one and the same time in twenty foure places together, wit, in those twenty foure peeces of bread, and the twenty foure Communicants so *really and substantially*, as every peece of bread doth *exhibit* & every Communicant receive, not the *bare figure*, but the *very substance of Christs body*. What saith the *Apostata*? Doth therefore Christ desist, or his body *desist* to be a body, because its now, not in three or foure places only, but in twenty foure places together, according his owne doctrine? (*k*) *Comprehenduntur in consiliis quibus cogitant*: The wicked are *taken in the devises, wherewith they have imagined* to take others.

34. The holy Scriptures doe give plentifull testimonie, that Christ our Saviour after his Ascension into Heaven did appeare here on Earth in his proper and visible forme unto *S. Paul.* Reade 1. Cor. 15. 8. Act. 9. 17. And c. 22. 8. c. 23. 11. 1. Corinth. 9. 1. Venerable Antiquitie, and Ecclesiasticall Histories doe likewise witnesse, that after his Ascension hee appeared also to (*l*) *S. Peter*, to (*m*) *S. Carpus*, to (*n*) *S. Anthony*, to (*o*) *S. Victor*, to (*p*) *S. Martin*, to (*q*) *S. Tarsilla*, to our glorious (*r*) *S. Patricke*, to (*s*) *S. Ignatius* foundatour of the society of IESVS, and to other holy foundatours of sacred Orders. And in all these visible apparitions on Earth Christ did not leave Heaven, the right hand of his Father, or descend from the Heavens, as the adversaries themselves would have it. Wherefore at these severall visible and personall apparitions Christ was in two places together, to wit, in Heaven and on Earth. To conclude this argument; as in one and the same place there have beene two bodies together, when Christ our Saviour *penetrated* the (*t*) wombe of the blessed Virgin at his Nativity, (*u*) the Sepulcher-stone and Church doores at his resurrection, (*x*) the solid heavens at his Ascension: why also may not one and the same body bee in two places together, two ubi's for one body being no more incompatible, then one ubi for two bodies? Certaine it is, that two formes either substantiall or accidentall may INFORME by divine power the same subject: and divine faith assureth us, that two natures the divine and humane, are terminated or supposited in one divine subsistence without contradiction. So say we by the same divine power, one body may be ubicated by two ubi's, which are accidentall formes.

(*k*) Psal 10. 2.
(*l*) *Hegesip l. 3. excidio Ierosol. Abdias lib. 1. histor. Ambros. epist. 32. contra Auxent, & approbat Innocent. 3. cap. per venerabilem.*
(*m*) *Dionys. epist. 8. ad Nymphil.*
(*n*) *Athanas. in vita Anto.*
(*o*) *Paulin. epist. 34.*
(*p*) *Sulpitius in vita S. Martini.*
(*q*) *Greg. li. 4. dial c. 16.*
(*r*) *Iocelin. in vita S. Patricij. cap. 26.*
(*s*) *Petr. Maffeius in vita S. Ignatij l. 1. c. 2. & lib. 2. cap. 5.*
(*t*) Matth. 1. 20. 23. Luc. 1. 31. 34. Esa. 7. 14. PP. *& interpretes ib. & TT. in 3. p.*
(*u*) Matth. 27. 64. 66.
(*w*) Ioan. 20. 26.
(*x*) Heb. 4. 14. *qui penetravit cælos.*
(*y*) Ioan. 1. 14.

§. 8. The

§. 8. The Apostata his eight argument.

35. (a) *Miracles* (saith the *Apostata*) *are not to bee admitted without necessity: but there is no necessitie to admit the body of Christ in the Sacrament. Therefore, &c.* Marke how the *Apostata* in this argument disputeth alwell against the Protestants and the Lutherans, who *admit Christs body* to be *really and substantially present* in the Sacrament, asagainst us: But let us heare how hee *proveth the Minor*: *Bread is as sufficient a signe of the Covenant as water in Baptisme*: *Therefore the body of Christ is not necessary.* How proveth he that *Bread is as sufficient a signe as water?* Mary, by *asking* us, *why is water a fit and convenient instrument in the Sacrament of Baptisme whereby the soule may be replenished with grace, more then bread in the Sacrament of the Eucharist is fit to be the instrument to feede spiritually (seeing it is no temporall feeding) alwell as Christs flesh, or any other thing. Therefore to admit Christs body there, is but a meere fiction and chymera.* Loe, how the *Apostata* recoyleth from the proofe of his owne proposition, to wit, that *Bread is as sufficient a signe as water*, and poseth us with that question, whereto his owne Protestants, Calvinists, and Lutherans are to answer alwell as we; they teach in termes plaine enough, that there is (b) *not layd before us a bare and idle signe, but* we *are truely made partakers of our Lords flesh and bloud*, that is to say, *our soules are fed with the very substance of Christs body*; that this Bread is not onely (c) *significative*; but *exhibitive*, also of *Christs body really and substantially*; yea that this *Bread is our Lord himselfe*. Learne then of thy new brethren wherefore *bread is not as sufficient a signe as water in Baptisme*; and if their resolution please thee not, have recourse unto our (d) Catholicke Schoolemen, from whom thou didst steale the objection but didst omit wilfully their resolution.

(a) Cordiall pag. 7. n. 8. See the 11. argument concerning miracles.

(b) *Non ergo vacuum & inane signum nobis proponitur, sed verè carnis & sanguinis Domini participes & substantia corporis pascuntur animæ nostræ. Calvin. in c. 26. Matth. Vsher. serm. pag. 15. 16.*

(c) *Supra aliquoties.*

(d) *Bellarm. l. 3. de Euchar. cap. 23.*

36. To thy argument (*O Apostata*) as thou hast propounded it, I say its an argument so ill-shapen, as it hath neyther forme nor fashion, its neyther *mode* or *figure*; it suites well with him, that past *pontem Asinorum*. So many termes shalt you there finde, as there are lines in the argument, a consequence without any connection with the antecedent; a syllogisme without *mode* or *tense*. He first speakes of *a signe*; from a *signe* he passeth unto an *Instrument*: then hee compareth this *signe* and *instrument* with the *signe* & *instrument* of *water in Baptisme*

thence

thence he hoppeth and compareth it with *Christs* owne *Body*; and in stead of inferring (*therefore there is not necessity to admit the body of Christ in the Sacrament*) which is that which hee undertooke to prove in the Minor; Hee inferreth without any proofe whatsoever; *therefore to admit Christs body, is a meere fiction and chymera*: And we as freely inferre against him: Therefore to *deny Christs body to be there, is a damned heresie*, which the Protestants themselves ought to punish in this *Zuinglian Apostata*. Wee shew thee *ex abundanti* (*O Apostata*) this disparitie betweene the Sacrament of Baptisme and the Eucharist: the Eucharist consisteth in a thing permanent, testified by these words, (*e*) THIS IS MY BODY. Baptisme in a transitory action exercised by these words, I doe (*f*) *Baptize thee*. The Eucharist is the *Sacrament of Christs body*, and therefore containeth Christs body; Baptisme is *the Sacrament of Regeneration*, and therefore conferreth *regeneration*: The (*g*) *Paschall Lambe* did containe a reall oblation of the bloud of the lambe, which the sacrifices of expiation did not: And our blessed sacrifice of the Eucharist, which is the *trueth figured* by that of the Paschall Lambe, is the *bloud* of the (*h*) *Lambe of God that taketh away the sinnes of the world*. In all the bulke of holy writ you shall never Reade that ever Christ our Saviour instituted prophane Bakers bread for a *signe of the Covenant* in the New Testament: For indeede such a signe had beene more abject, then the *Manna* or bread of Angels, and therefore could not bee the *trueth figured* by the same bread of Angels.

(e) Matt. 26. Luc. 22. Marc. 14.

(f) Math. 28. 19.

(g) Exod. 12. 3. &c. Heb. 11. 28.

(h) Ioan. 1. 29.

37. And herein Christians may (*i*) *glory in our Lord*, above the Iewes: they had *a bare signe of Christ absent*, we a rich *signe of Christ present*. They had the *bread of Angels*; wee the *bread*, which is the King of Angels, even that *living bread which came downe from heaven*; which sectarists themselves are forced to confesse. Whence we briefely deduce this argument.

(i) 2 Cor. 10. 17.

(k) Vsher serm. pa. 12.

That bread, which Christ gave to his Disciples at his last Supper, was that which not long before he promised in the sixt of Iohn to give them.

But that Bread, which in the sixt of *Iohn* he promised to give them, was onely mystically bread and really Christs body.

Therefore, that bread which Christ gave at his last Supper to his Disciples was only mystically bread, and really his body.

The

The Maior or first proposition is granted by our Adversaries themselves; & particularly by the (*f*) protestant Primate, and by (*g*) *Peter Martyr* in his publicke Disputations with our Catholicke Doctors at *Oxford*. The Minor or second proposition is evident, and confessed also by them: how the consequence may be denied by any Philosopher, I doe not know. Our *Sedulius* avoideth their sleight evasions, and proveth that very mysticall Bread and Chalice, whereof the Apostle speaketh 1. Corinth. 10. 16. to be the very same with that flesh and bloud, which our Saviour promised Iohn. 6. 57. (*h*) *The Chalice of benediction, which we blesse is it not the Communication of the bloud of Christ, and the Bread, which we breake, is it not the participation of the body of our Lord, as himselfe said* (Iohn. 6. 57.) *Hee that eateth my flesh and drinketh my bloud remaineth in me, and I in him.* To the same effect is the two and twentieth Canon of *S. Patrickes* Synod inscribed * *of receiving the Eucharist after fall* into sin, that it should be *taken after examination within a short time, least the faithfull soule should perish so long fasting without physicke, seeing our Lord* saith: *Vnlesse yee eate the flesh of the Sonne of man, yee shall not have life in you Iohn* 6. 54. 55. And as that mysticall Chalice, which the Apostles blessed, & mysticall bread which they *broke*, were the substances of Christs body and blood, which they held in their hands, and not any imaginary substance inwardly apprehended by faith; So was that *flesh and bloud*, whereof *S. Iohn* speaketh, the *flesh* and *bloud broken* (or sacrificed) &c. and *blessed* by the Apostles, and by them distributed among the Communicants, and not any *flesh* or *bloud* inwardly created by the Communicants imagination. But hereof much more elsewhere.

38. But marke (I beseech you) the wretchednesse of these Novelists, who deny unto Christs blessed body the power to *feede us spiritually*, and hold it not to be a *fit instrument* to produce that effect, and yet doe grant the same unto prophane Bakers bread, as this *Apostata's* argument doth insinuat (*k*) yea, unto a sterill Calvinisticall faith, which is as common to the Devils of Hell, as to them. The (*l*) *corporall presence* of Christs

(*f*) Serm. before the Commons pag. 12. and answer to the Iesuite. pag. 47. new edition.

(*g*) *Disp. cum Morgan pag.* 244. 245. 252. The fixt of Iohn speaketh of the Sacrament.

(*h*) 1 Cor. 10. 16.

(*i*) *Nonne Communicatio est sanguinis Christi? sicut ipse ait, qui manducat meam carnem, & bibit meum sanguinem, in me manet & ego in eo. Sedul. in* 1 Cor. 10. 16.

* *De sumenda S. Eucharistia post lapsum. post examinationem carceris sumenda, &c. Ideo brevia sunt & stricta, apud eos spacia, ne anima fidelis intereat, tanto tempore jejuna medicinæ, Domino dicente, nisi manducaveritis carnem filij hominis, non habebitis vitam in vobis. Synod. Patricij can.* 22. *MS.*

(*k*) See also Vther serm. pag. 18. 24. (*l*) Luc. 12. 8. Wonderfull effects of Christs corporall presence.

body did convert *Zachæus* with all his family, & it was the religious protestation of *Martha*, (*m*) *Lord, if thou werest present, my brother* Lazarus *had not beene dead*. The (*n*) *spittle* that went out of his blessed body did give *sight unto the blinde*; The (*o*) word of his mouth did give *life to the dead*; the (*p*) *hemme of his garment* did give *health to the sicke*; his (*q*) very *aspect* did worke penance in the soules of sinners; and from (*r*) his whole body, or blessed humanitie (as a conjoynt instrument of the Deitie) issued forth power, strength and *vertue* to cure aswell spiritually as corporally. It was unto his blessed flesh and bloud, and not unto prophane bread or Tavern-wine, that these singular effects were attributed (*s*) *If any eate of this bread, he shall live for ever: Hee* (*t*) *that eateth my flesh and drinketh my bloud, hath life everlasting and I will rayse him at the last day.* (*u*) *Hee that eateth my flesh, and drinketh my bloud, remaineth in me, and I in him. Behold at the touching of his* CORPORALL *hand* (saith mellifluous Bernard) *the leprosie is cured, blindnesse is put to flight, the hearing is repayred, the mute tongue is untyed, the Disciple ready to sinke is saved, &c The sinner lying and doing penance at his corporall feete heareth (thy sinnes are forgiven thee) and before his corporall feete the Devill is chased away.* Whence you may judge with what Religion that reformed Rabby was imbued, who publickely preached, that by the (*y*) *Corporall eating of Christs body a man should never be the better, nor one jot the holyer, nor any whit further from the second death, if hee had filled his belly with it.* How farre different are these Iewish words from those of devoted soules, who have beene taught by the holy Ghost to proclayme that (*z*) *wombe blessed that bore him, and the paps blessed that gave him sucke?* It was the sweete Canticle of *Simeon*, when he had embraced Christ corporally in his armes; (*a*) *now dismisse O Lord thy servant according thy word in peace, because mine eyes have seene thy salvation.* And of the corporall view of his sacred humanitie himselfe affirmed; (*b*) *blessed are the eyes, which have seene, what you have seene.* (*c*) *In him is contayned the fulnesse of the divinitie corporally*; and (*d*) *from his plenitude wee receive* all graces and holynesse. *Fill thy belly* saith the naturall man, not capable to ascend into the height of things supernaturall. He *filled* not the *belly* of his Mother, though hee was there as a mortall man, and must hee bee deemed to *fill* the Communicants *belly*, when he receives him in this blessed Sacrament after an immortall and spirituall manner? *Fill thy belly* with Bakers bread,

(*m*) Ioan. 11. 21.
(*n*) Ioã. 9. 6.
(*o*) Lazare veni foras. Ioan. 11. 44.
(*p*) Mar. 6. 56. Luc. 8. 44.
(*q*) Lu. 22. 61
(*r*) Luc. 6. 19. & 8 46.
(*s*) Ioã. 6. 52
(*t*) Ib. v. 55.
(*u*) Ib. v. 57.
(*y*) *Vsher. supra serm. pag.* 18. *edit.* 2.
(*z*) Lu. 11 27.
(*a*) Luc. 2. 29. 30.
(*b*) Luc. 10. 24.
(*c*) Coloss. 1. 19. & 2. 9.
(*d*) Ioã. 1. 16.
(*x*) *En ad tactum corporeæ manus curatur lepra, fugatur Cæcitas, auditus reparatur, lingua muta resolvitur, discipulus propè mersus erigitur & secus corporales pedes jacens ac pœnitens audit peccatrix; remittuntur tibi peccata tua &c. egreditur diabolus ante pedes ejus. Bern. serm. 6. super cantica.*

bread, thou art *fed spiritually*, and made *more holy*: *fill thy belly* with the *living bread*, *which came downe from heaven*, and its not able to *feede thee spiritually*, nor make thee *any whit the holyer*.

A (*e*) dead carcase touched onely the dead body of *Elizæus*, the servant of God, being now layd in its tumbe, and thereby was restored to life: and shall we not beleeve that a poore sinner by touching and worthily receiving the living and glorified body of God himselfe, now triumphant in heaven, may be thereby made *more holy*, & restored to the life of grace? (*f*) *Heavens be astonished* at this perverse doctrine of new Sectmasters!

(*e*) 4 Reg. 13. 21. or (according the English Bibles) 2 Reg. 13.

(*f*) Hier. 2. 12.

§. 9. *The Apostata his ninth argument.*

39. The ninth argument was so *abstruse*, as it could not be Englished; whether it was becaus the *Apostata* wanted the language, or becaus his fellow-druggist, who Englished the rest, wanted the skill, let them judge, that are best acquainted with both. The argument contayneth two parts, the first is thus framed: Christs body cannot be (*g*) *in two places by production*; *for according the* Thomists *one body cannot be together in two divers places circumscriptively*; *therefore much lesse can it be definitively*; *becaus to be definitively in two places argueth a double miracle, to wit, to be in two places, and to be in two places contrary to the nature of a quantitative corporall thing*, so as the *thing is wholely in the whole place, and wholely in every part of the place.* If the *Thomists* answer, that Christs body is in the Sacrament by *a reproduction* or *adduction*, and not by *a production*, then may the *Apostata* learne the way to *Bocardo*. The *Thomists* deny his consequence: they hold it a greater thing (as indeede it is) to doe one onely thing, which (they thinke) involves contradiction, then to operate a thousand miracles. To be in two places circumscriptively involves this contradiction, as they teach: *to be contayned within a place*, and *not to be contayned*. To be contayned in one place *circumscriptively*, and in ten thousand *definitively* involves no such contradiction, becaus to be definitively in a place, is not to be there *per modum contenti*. but *per modum continentis*. See more the *Thomists*, and (*h*) above, where it is proved that one and the same body hath been, even *circumscriptively* in two places together.

(*g*) Cordiall pag. 8. Latine.

(*h*) Numb. 33.

40. The *Apostata* urgeth, that (*i*) PRODVCTION *would be a* CREATION; *for it would be a production of a thing without*

(*i*) Cordiall pag. 8.

out any thing of its owne concurring: For Christ doth not concurre to his owne production, in the nature of a materiall cause, more then the possibilitie of Adam *did concurre materially unto the Creation of the same* Adam. The fellow assuredly is eyther notably ignorant of the termes of Philosophie (wherein notwithstanding hee would seeme to glory) or he is maliciously bent to delude the Reader, in using the word PRODVCTION, in stead of REPRODVCTION. This supposeth a precedent production, that not; though a man may not concurre to his owne first *production*, because he is not as yet existent; yet may hee concurre to his owne *second production*, because hee is now supposed to be existent. The *Apostata* would admire, if I proved such concurrence to be done daily and naturally. If CONSERVATION be nought else, but a *Continuated production of the thing produced*, as some Philosophers doe teach; who may doubt, but a man now already produced by God, doth as yet daily concurre againe and againe to produce himselfe by concurring to his owne *Conservation*, in nourishing or otherwise preserving himselfe; this *Conservation* being no other, then a *Continuated* or iterated *production*?

How a man may concurre to his own reproduction, as he concurreth to his conservation.

40. *Adams possibilitie is a non Ens*, in asmuch as it is not as yet put without its causes or existent *in rerum natura* by any *first production*; and therefore no mervaile, he may not concurre (*in ullo genere causæ*) to his own *production*. Vnlesse the *Apostata* will become a *Iew*, and beleeve that Christ is not yet come; hee must grant, that he is already *produced*, and now raigning gloriously in heaven, and consequently that he may concurre to his owne *Reproduction* or *second production*, though *Adam* could not concurre to his owne *first production*. (*k*) According the knowne opinion of the Schoolmen Christ our Saviour, even by the extraordinary power of God, could not merit, or be Morall cause of the *Hypostaticall union*, by which *the VVord was made flesh*, or (which is all one) of his own Incarnation, or *first production*: because before that union he was not yet existent: yet all of them doe (*l*) grant, that Christ our Saviour (being *the beloved Sonne, in whom* the Father was *well pleased*) did merit or was the Morall cause of the same *Hypostaticall union* in his glorious resurrection, which was, as it were, *a second production*: I speake in the sentence of those Divines, who besides the partiall unions of the parts of Christs humanitie to the divine subsistence, admitted also a totall union, by which the whole

(*k*) *Vide* TT. *in* 3. *part. ad art.* 11. *q.* 2. *ex Augustino plurib. locis maximè li. de concept. & grat. cap.* 11. *& de prædest. Sanctor. c.* 15. *& c. vlt.*

(*l*) *Vide eosd.* TT. *in* 3 *par. ad q.* 19. *art.* 3. *& communem consens. PP. apud Suarium. disp.* 40 *sect.* 3.

whole humanitie was united to the same subsistence; which they teach to have beene *dissolved* by Christs death, but *Redintegrated* in his resurrection. In the opinion of those other divines, who admitted not this distinct totall union, Christ our Saviour was a Morall cause, why the union, which united the parts of his blessed humanitie, to wit, his body and soule together betweene themselves, were reunited, and redintegrated at his glorious resurrection, which was dissolved by his Passion. In few words, Christ did merit his *resurrection*, which carryed the nature of a *second production*, but merited not his *Incarnation*, which carried the nature of a *first production*. Wherefore the Evangelist in his Revelations saith, that *the* (m) *Lambe, who was slained, is worthy to receive power and divinitie, and wisedome and fortitude, &c.* And the Apostle; (n) *wee see* IESVS *for the suffering of death Crowned with glory and honour.* (o) *He humbled himselfe unto death, &c. For which also God exalted him, and gave him a Name, which is above all names.*

(m) Apoc. 5. 12.
(n) Heb. 2. 9.
(o) Phil. 2. 8. 9.

41. In like manner the same (p) Schoolemen doe teach in this very mysterie, that Christ did merit, or was the Morall cause of the replication or reproduction of his owne bodie, or of the *union hypostaticall* in this blessed Sacrament, which *S. Chrysostom* excellently styleth by the name of *Extension of the Incarnation*. The principall cause of this reproduction is God himselfe; the instrumentall seperated cause, the words of Consecration; the instrumentall conjoynt cause is Christs sacred humanitie. Wherefore this reproduction is not called *a Creation*, aswell because it supposeth another production of Christ now raigning in Heaven; as also because its a totall Conversion supposing *Bread* for its *terminus à quo*; and therfore the Fathers teach Christs body in this Sacrament to be *made of Bread* & not, *of nothing*: See above n. 18. 43. 44. & ca. 5. § 3.

(p) *Vide eosd. T. T. in dicta q. 19. art. 3.*

§. 10. *The second part of the Apostata his abstruse argument.*

42. CHRIST (q) *Cannot be in two places by ubication, as the* Scotists *would have it: for seeing* ubi *is the* modus (or manner of being in a place) *of the thing ubicated, it must be posterior to the thing, seeing every cause is anterior to its effect.* This is the Common objection, which in the Schooles is propounded by the Philosophers against *ubi* generally. we retort the argument: *Vbi* is the formall cause) (and not the effect) *of the thing ubicated*, because by it the *thing ubicated* is *formally* in this place: *Rem esse*

(q) Cordiall pag. 8.

hic,

hic, *The thing to be here*, is the formall effect. Though the thing *materially* and in it selfe, be before the *ubi*; yet is not the *thing here* in the place, before the *ubi*. The *Apostata* presseth us that this *reproduction* would be done *motu instantaneo, at an instant*, which he holdeth to be *too great a worke for the Priest to doe*. If the *Apostata* would herein exclude the high Priest in heaven, Christ, in whose power the priest on earth doth performe the worke, he would be as great a blasphemer, as he is an *Apostata*. The Angels at the last day, as Gods instruments, by pronouncing these words (*surgite* (r) *mortui, arise yee dead*) doe rayse from death to life, even *motu instantaneo, in an instant*, all the dead carcases, that in all parts of the world, from its very creation, lay rotten in their graves. And what thinks the Apostata? is this a greater or lesse worke, then that which the Priest performeth in this sacred mysterie? but wee pray him informe us, when the Bakers loafe at their Communion-Table *really and substantially preseneth, exhibiteth and communicateth* unto his zealous Brethren, Christs Body; doth Christs Body (*motu instantaneo*, or *successivo, in an instant* or *successively*) descend from the heavens, and joyne it selfe with the bread, and *from* the bread or *with* the bread slip in into the Communicants mouth; and when the holy Communicant thinks the bread too course, and gives the same to her dogge (as hath beene seene done in their Synagogue) doth also Christs body *really & substantially* enter into the doggs mouth, *motu instantaneo, vel successivo*? Say he what hee list, I doubt, he will bee found in *Bocardo*. Interim, the Reader may be pleased to observe, that as the Apostata, so before him * *Peter Martyr*, stale this objection out of the Doctor Angelicall; in whom, and in other our Writers, hee might have found an answer. But (s) *defecerunt scrutantes scrutinio.*

(r) 1 Thess. 4 15. *Et Chrysost. Theop & Soto. in 4. d. 43. q. 1. a. 4. Ioan. 5. 25. 28.*

* 3. *Part. q. 75. art. 7. argum sed contra. Bellarm. l. 3 de Euchar. c. 14. argum 8.*

(s) *Psal. 63. or 64. 7.*

(t) *Vide hodie in Sacramento corpus creat. ser. de cœn. attribut. Cypr.*

(u) *De pane fit corpus Christi. Amb. 3. de Sacrament. c. 4.*

(x) *Corpus Christi per spiritum potentialiter creari, & ex substantia panis effici. Aug. c. utrum ℥ sub figura de consecrat. dist. 2. & apud S. Thom. panem & vinum carnem & sanguinem suum fecit Damas. l. 4. cap. 14.*

43. Now whether Christs Body bee constituted under the forme of bread by *reproduction, adduction, ubication*, or any such action; wee leave it freely to the Apostata to chose: we say, if wee speake in the Fathers language, its there substituted by *reproduction*, their common language being, that (t) *Christs Body in this Sacrament is created*, (u) *and made of bread* (x) *by the holy Ghost powerfully* working: (y) that *when the mixt*

(y) *Quando ergo & mixtus calix, & fractus panis percipit verbum Dei, fit Eucharistia sanguinis & corporis Christi Iren. l. 5. c. 2.*

chalice

Chalice and broken bread doe receive the VVord of God; its made the Eucharist of the blood and body of Christ; (z) by that omnipotency, by which the VVord is made flesh, the Eucharist is MADE the flesh of the VVord; that (a) it should not seeme a thing new and impossible that terrene and mortall things are CONVERTED into the substance of Christ: (b) Its manifest that a Virgin brought forth a Childe beyond the order of nature, and this body, which we MAKE, is of the Virgin. In which language our ancient Irish also doe speake: and in particular the ancient (c) Liturgie or Masse composed by S. Marke the Evangelist, and brought in into this Countrey by our S. Patricke, where we reade thus: God omnipotent MAKE indeede this Bread thy body, and the Chalice the bloud of the New Testament of our Lord himselfe, and God and Saviour, and chiefe King IESVS CHRIST. More you may reade in the life of S. Colme, libr. 1. cap. 16. If wee speake according the rigour of Philosophie, an *adduction* might peradventure suffice. Wee conclude with S. Chrysostom. * O wonderfull *miracle*, &c. He that sits above with the Father, at that very INSTANT of time is here below handled by all mens hands: a proofe (*Apostata*) convincing not onely the existence of Christs body in severall places at one time, but also in an instant, or *motu instantaneo*.

(z) Ea omnipotentia, qua verbum factum est caro fiert Eucharistiam carnem Christi. Instit. apolog. 2.

(a) Novum tibi & impossibile esse non debet, quod in Christi substantiam terrena & mortalia convertuntur. Eusseb. Emissen. apud S. Tho. 3. par. q. 75. art. 4. arg. sed contra.

(b) Liquet quòd preter naturæ ordinem virgo generavit, & hoc quod conficimus corpus ex virgine est. Ambros. de his, qui mysteriis initiantur. c. 9. apud S. Thom. supra in corp.

(c) Tam Deus quam omnipotens & faciat panem quidem corpus; talemem autem sanguinem novi Testamenti, ipsius Domini & Dei, & servatoris & summi Regis nostri Iesu Christi. Liturg. S. Marc. Græc-Latin. edit. Parisiis anno 1583. * O miraculum, &c. qui cum patre sursum sedet in illo ipso temporis articulo omnibus manibus tractatur. Chrysost. hom. ad Neophytos. (d) Cordiall pag. 8. n. 10.

§. 11. *The Apostata his tenth argument.*

44. *All* (d) *Philosopers doe hold* (saith the Apostata) *that Accidents cannot be without a subject, or substance, which they call materia prima.* This to bee a lye, himselfe telleth us in the second line following, where hee layeth downe the same Philosophers saying that *Accidents may be without a subject supernaturally*: which *Answer* of so many thousand Philosophers and Divines together, this Proselite affirmeth to be *frivolous*, *First*, becaus*e that miracle is not necessarie. Secondly becaus*e, saith hee, *I may say there is no materia prima at all. Thirdly, God cannot supply the defect of a materiall or formall cause.* To the first, we answer: it is a halting Consequence: It is *not necessary*: therefore it cannot be, even by divine power: It was not *necessary* that Loghan should be an *Apostata*, and yet we see plainely he is be-

come

come one, though by the Devils instigation. We say, The *miracle is necessary* for maintenance of the veritie of Christ words, THIS IS MY BODY, which inferre a total Conversion of the substance of the Bread into the body of Christ. : (e) *That bread* (saith S. Cyprian or the author of the Sermon of the Supper of our Lord attributed to S. Cyprian) *is not changed in shape* or outward forme, *but in nature* and substance: *by the omnipotencie of the word it is made flesh; and as in the person of Christ the humanitie appeared and the divinitie lay hid, so in the visible Sacrament the divine essence doth invisibly include it selfe.* (f) *Seeing Christ* (saith S. Cyrill Hieros.) *Doth so affirme and say, This is my body; who dareth afterwards to doubt? He sometime changed water into wine, and shall not he be worthy to be beleeved, that he changed wine into bloud, &c. Vnder the forme of Bread his body is given thee, and under the forme of wine his bloud, &c.* That (g) *which is seene, is not bread, but Christs body, though the tast tels thee it is bread.* (h) *Peradventure: thou wilt say* (saith S. Ambrose) *I see another thing: How doest thou affirme unto me, that I receive the body of Christ? And it remaines, that we prove this unto you. How many examples doe we use to prove that* the Sacrament *is not that which nature framed, but which the benediction hath consecrated, and that the force of benediction is greater, than the force of nature, because by benediction the nature* (or substance) *it selfe is changed.* Where the holy Father goeth forward relating the miraculous conversion of *Moyses* his rod into a Serpent, and many other miracles wrought by the Prophets, and concludeth: *But if the benediction of man be so prevalent, that it did convert the nature of things; shall not the VVord of Christ be prevalent to change the nature of the Elements?* See much more in the same place, & in the Fathers above briefly alleaged, and many more collected by our Schoolemen.

45. Know then, O *Apostata*, that this *miracle* is likewise necessarie. First for the exercise of Christian (i) *faith*, which

(e) *Panis iste non effigie, sed natura mutatur; omnipotentia Verbi factus est caro, & sicut in persona Christi humanitas apparebat, & divinitas latebat: ita Sacramento visibili ineffabiliter divina se includit essentia.* Cypr. seu auth. serm. de cœna Domini apud Cyprian.

(f) *Cum Christus ipse sic affirmet, & dicat, Hoc est Corpus meum: quis deinceps audeat dubitare? aquam aliquando mutavit in vinum; & non erit dignus, cui credamus, quod vinum in sanguinem transmutarit?* Catec. 4.

(g) *Pro certissimo habens, panem hunc, qui videtur à nobis non esse panem, esse autem panem esse sentias, sed est corpus Christi: id. ibid.*

(h) *Forte dicas, aliud video, quomodo tu mihi asseris, quod Christi Corpus accipiam? Et hoc nobis superest ut probemus: quanto igitur sumus exemplis, ut probemus non esse hoc, quod natura formavit, sed quod benedictio consecravit, majorem esse benedictionis, quam naturæ, quia benedictione etiam ipsa natura mutatur. Quod si tantum valeat humana benedictio, ut naturam converteret, non valebit Christi sermo, ut species mutet elementorum, Ambros. l. 4. de Sacram. cap. 4.*

(i) *Ambros. Damas. Theophil. & alij apud Suar.*

with

with infallible certitude beleeveth that, which it ſeeth not; that, as ſuch as ſaw Chriſt in this life, though they ſaw with their eyes his ſacred humanitie onely, yet by faith they beleeved, that therein lay hid the divinitie: So wee, that ſee with our eyes onely the outward veyles of bread, doe beleeve by faith, that He, who is both God & man is ſhrouded under the ſame veyles. Secondly, becauſe, as the Fathers obſerve, (*k*) it might ſeeme *horrid* to eate mans fleſh, or drinke mans bloud in their proper forme; Wherefore in ſeeing this bleſſed Sacrament is verified what the Apoſtle ſaith (*l*) *VVe ſee now* Chriſt *through a looking glaſſe & in obſcuritie; then* (in heaven) *wee ſhall ſee him face to face.* Thirdly this miracle *eſtabliſheth*, and *overthroweth* not, *the nature of a Sacrament* (as thoſe abortive Sacramentaries, who have taken away the neceſſitie and efficacie of all Sacraments doe (*m*) falſely affirme:) for the Sacrament being *a viſible ſigne of an inviſible grace*, the *viſible ſigne* we prove in the viſible accidents, the *inviſible grace* by Chriſts body, or Chriſt himſelfe contayned under the ſame accidents, who is indeede grace by eſſence.

(*k*) *Aug. cont. adverſ. legis & Prophetar. c. 9. vide & Ambroſ. Damaſ. & Theophil.*

(*l*) 1 Cor. 13. 12.

(*m*) *Cordiall pag. 4. Art. 28. inter 39. art. anglic. & Art. 93. Iriſh.*

46. To the *Apoſtata* his ſecond reaſon mentioned numb. 44. denying *Materiam primam*, wee ſay, *a foole may deny more than a Philoſopher may prove.* He knowes the common opinion of all Philoſophers is againſt him herein, and experience confirmes their opinion in the common ſubject that paſſeth in all naturall tranſmutations and convertions; onely the man would needes appeare ſo ſingular in vanitie, as he is in hereſie, and if it were granted him, that there is no *materia prima*, what could he gaine thereby in this point? To his third reaſon: we ſay, that though God may not *ſupply the defect of a materiall* or *formall cauſe* SVBIECTIVELY, yet may he *ſupply the ſame* EFFICIENTLY by preſerving the accidents without any ſubject. Divine faith teacheth us that he *ſupplieth the defect* of an humane created ſubſiſtence in Chriſt, which is knowne to belong to the nature of *a formall cauſe*; he alſo is the *object* terminating the *beatificall viſion*, which belongs to the nature of *a materiall cauſe*. And though God may not *ſupply the materiall cauſe with the ſoule*, and make him *Peter*; nor yet *ſupply the materiall cauſe of whiteneſſe*, and *make up* ALBVM, *a white thing*; yet can he, I trow, preſerve the ſoule of *Peter* without the body, and *whiteneſſe* without the ſubject that is whitned; theſe be-

How God may ſupply the defect of a materiall or formall cauſe?

ing Entities really distinguished and seperable from one another. Cold is not onely an accident, but a property belonging to water, yet is it, even naturally seperated from water by the introduction of heate, and doe not we see daily in all corruptive mutations one forme seperated and expulsed by the introduction of another? *Gravitie* is a propertie, following a corpulent body, yet is the same seperable and *de facto* hath beene seperated from the body, as appeareth in *Peter* (*n*) *walking* on the liquid water, in the (*o*) *Iron* that *swom* to the top of the water; in Christs body not being ponderous in his mothers wombe, nor in his glorious Ascension. The very same weare to beleeve of all the glorified bodies, which shall be endowed with the glorious gifts of subtilitie, agilitie, clarity & impassibility, & it is the received maxime of Philosophers: *Elementa non gravitant in loco naturali.* See above numb. 21.

(*n*) Math. 14. 29.
(*o*) 4 Reg. 6. 6.

47. Whether the *accidents may be without the quantity*, aswell as the *quantitie is without materia prima*, as the *Apostata* questioneth, we list not to litigat; seeing it conduceth little to the decision of our Controversie, & some Philosophers doe hold they may. Yet we say, according the doctrine of the sacred (*p*) Synods, and the Doctor (*q*) *Angelicall*, in this sacred mysterie the Quantitie still remaines, not onely, as *subjectum quo* of the other accidents, but also as the common subject (or *quasi subjectum*) which remaines in this supernatural conversion. *Holy writ* assureth us, that a subject *de facto* hath beene without its quantitie, that is to say, without locall quantitative extension having its parts the one without the other *locally*, as appeareth in the miraculous constitution of two bodies in one place by (*r*) *penetration*, and in the passing of an huge (*s*) *Camell* through the *eye of a Needle*.

(*p*) Conc. Constant.
(*q*) 3. part. 75. & 77.
(*r*) Hebr. 4. 14.
(*s*) Luc. 18. 25.

§. 12. *The Apostata his eleventh argument.*

48. *VVhat neede* (*t*) *you admit so many miracles every day without necessitie, in annihilations, Creations, transubstantiations, fictions, &c.* saith the giddy *Apostata* in his eleventh argument? We answer; these are the interrogations of the incredulous: The like were made by the *Arians*, *Nestorians*, *Manicheans*, *Sadduceans*, and such like heretickes against other mysteries of our holy Faith, and in particular by the (*u*) *Iewes* and *Capharnaits* against this

(*t*) Cord. p. 9. num. 11.
(*u*) Ioan. 6. 53. 61. *durus est hic sermo, & quis potest eum audire.*

his sublime mysterie, who, to the worlds admirations, have sent an *Apostata* in these times to plead for their incredulitie: They said; *How can this man give us his flesh to eate? This is an hard speech, and who can heare it?* and so doth the *Apostata*. Like to like, quoth the Divell to the Collyer. But hee (x) *that is incredulous, playeth the part of an Infidell.* (y) *His soule is not upright in him*, and therefore his (z) *lot shall be in a burning lake in fire and sulphur.* Many secrets there are even of nature, unto the knowledge whereof humane wit or reason cannot attaine, and yet we must give reason to the incredulous for the sublime mysteries of our Faith, which transcend all reason, even for this *mysterie of the Eucharist*, which is the (a) *miracle of mysteries.* There is hardly a day or houre in the yeare wherein there are not many Creations, annihilations, and Conversions made by God in the very processe of naturall things in this world; and becaus these are not observed, they are not questioned; onely the mysteries of Divine Faith must be sifted, and curiously pryed unto by everie phantasticall Idiot: But (b) *qui scrutator est Majestatis opprimetur ab ea.* The faithfull will say with *S. Augustin*, *here if reason be sought after*, the mysterie *will not be wonderfull*; *if example, it will not be singular*, : *Let us grant that God may doe somewhat, which we confesse we are not able to investigate*: *In such things all the reason* how the *thing* is *done, is the power of the doer.* (d) *The things that are impossible with men are possible with God.* Wherefore we are not to deny his truth revealed unto us and his power therein exercised, but wee are to *captivate* our understanding to the *obedience of Faith.* The very (e) *Divels* beleeved that God could *convert stones into bread*: the *Apostata* and his fellow druggist outstrip the Divell in incredulitie. See their prime Rabbyes hereafter cap. 5. §. 3.

(x) Esa. 21. 2.
(y) Habac. 2. 4.
(z) Apoc. 21. 8.
(a) *Chrysost. hom. 61. ad popul. Antioch.*
(b) Prov. 25. 27.
(c) *Hic si ratio quæratur, non erit mirabile; si exemplum non erit singulare. demus Deum aliquid posse, quod nos fateamur investigare non posse, in talib. tota ratio facti est potentia facientis. Aug. ep. 3.*
(d) Luc. 18. 27.
(e) Mat. 4. 3.

49. Yet they neede not repine at the multitude of our miracles, unlesse they repine also at the omnipotent power of God: *Ipse dixit & facta sunt.* They may indeede repine at their own phantasticall and ridiculous miracles, which are so exorbitant, as they are neyther able to defend them, nor yet to explicate them: their recourse is to *asylum ignorantiæ*, and so doe live and die in the ignorance of one of the chiefe points of faith (g) *I will not be ashamed to confesse* (saith Calvin) *that it is a higher secret than that it can be eyther comprehended with my*

(g) *Calv. l. 4. Inst. cap. 17. § 32. edit.* English approved in England. 1562. See also ibid. §. 5. 7. 10. & *Beza de re Sacram. q. 9.*

wit, or uttered with my tongue. And are not theſe hyperbolicall miracles (thinke you) incomprehenſible indeede and inexplicable. *

1. That a zealous Calviniſt can by the (*h*) *long* hand of his faith reach to heaven, even to the right hand of the father (higher then ever *S. Paul* could reach in his extaſie) and there lay hold on Chriſt crucified.

2. That though the Calviniſt elevate himſelfe not one foote from the Earth, yet like another *Icarus*, doth hee ſoare above all the Angels in heaven; Faith that ſoareth no higher then himſelfe, being the *blinde guide*, the (*i*) mouth to eate, and the hand to reach.

3. Though Chriſts body be as (*k*) farre diſtant from the Calviniſt as heaven is from earth, yet is it as *really and ſubſtantially* united unto him, *as the meate which he receiveth into his naturall body*, and * *by a naturall participation* * *incorporated.*

4. That Chriſts body is as farre diſtant from the Communicant, as the (*l*) *Sunne* is from the *Earth*; and yet, that it is as ſtrictly united unto him, as the (*m*) *holy Ghoſt* was united to the *Pigeon*, which deſcended upon our Lord.

5. The like diſtance and indiſtance, ſeperation and conjunction you ſhall finde betweene Chriſts body and the outward Elements of bread and wine. For though they (*n*) *ſubſtantially and really exhibit Chriſts body*; yet is Chriſts body as far diſtant from them, as from the meate, that is dreſt in the Miniſters kitchin.

6. The miracle is as yet more hyperbolicall, if you conſider that this bread is not ayded by any Calviniſticall faith to fetch downe Chriſt from heaven.

7. A Calviniſt may doe more by his impotent faith, then God himſelfe, can doe by his omnipotent power: hee can (*o*) *beget, produce, and unite*, unto his ſoule *really and ſubſtantially* Chriſts body without generation, production or union.

8. Things farre diſtant *in ſubſtance*, this faith can at the ſame inſtant, they are diſtant, conjoyne and make indiſtant *in ſubſtance*; and though its operation bee no other then an imaginarie apprehenſion of the underſtanding, yet muſt wee beleeve that thereby we are (*p*) *really, in truth & indeed & not by imagination only made partakers of Chriſts body and bloud*, inſomuch as (*q*) *we receive* and *eate* the ſame *body really & ſubſtantially.*

9. That

(*h*) *Vſher. ſer. pag. 13. &c.*
* See for the following prodigies, *Calv. ſupra* Vſher. ſerm. before the Commons, Hoyle a pa. 187. *loc. com. loc.* 48. Engliſh & Iriſh art. *ſupra. Bucer. in Evang. Mart. in diſp. contra Treſham.*
(*i*) *Ibid. idem. & Vſher. ſer. pag.* 22. *&c.* and anſw. *p* 45. 46. *& alijs pag.*
(*k*) *Serm. pa.* 17. 19. 22. * *Martyr diſp. cum Treſham. pag.* 37. * *Loca com. ſup. §.* 35.
(*l*) *Calv. l.* 4. *Inſt. c.* 17. §. 12
(*m*) *Id. l. de cœna Dom. c.* 2. *Martyr & Cartwright. diſp. pa.* 134.
(*n*) *Iriſh. art.* 94. *& locis ſup. citat.*
(*o*) *Locis cit.*
(*p*) *Serm. pag.* 25.
(*q*) *Ibid pag.* 13. 16. 16,

9. That the Sacramentall bread assuredly (r) *exhibits Christs body really and substantially*: and assuredly it doth not; if the Communicants faith conspire not in the businesse.

(r) Irish art. 94. & serm. p. 16.

10. That faith only is the (s) *meanes & instrument* to receive Christs body: that not faith onely, but the Bakers loafe also is (t) *a meanes and instrument* to the same effect.

(s) *Art. Irish. 95. Vsher. sup. & alij communiter.*

(t) *Vsher. ser. pag. 16. Irish art. 94.*

11. That one and the same Christs body is in thousands of places together (u) *really and substantially*, to wit, in as many places as the Communion-loafe is distributed, without *replication, reproduction, adduction, ubication*, or other subsidiarie ayde from heaven: without benediction or consecration. By what magicke art, who knowes?

(u) See above num. 32.

12. That though (x) *these heavenly treasures be* thus *presented unto us in these earthly vessels* of bread and wine, and that the Communicant receiveth into his *jawes* the same *vessels*; yet he receiveth not into his (y) *jawes* the *treasures presented* or contayned in them. *Mirabile prodigium.*

(x) Serm. pag. 18.

(y) Ibid. pag. 18.

13. That by the sole removing of this Bakers loafe unto the Communion-Table without benediction or consecration (z) (*such a change is made, that now* the bread *differeth, as much from common bread, as heaven from earth*, (which are known to differ substantially and essentially) and yet this *bread is not changed in substance.* Monstrum horrendum.

(z) Serm. pag. 18.

14. That this very Bakers loafe is (a) God himselfe, even that *living bread, that came downe from heaven*: and yet still remaineth Bakers bread.

(a) Serm. p. 12. 13. 14.

15. That as the Idolatrous (b) *Philistins* called the *Arke, God*: So this Bakers loafe is the Calvinists *symbolicall* God; and consequently their Idolatrous and false God: but the body received and created by the powerfull Calvinisticall faith, is the trne and living God.

(b) *Serm. ubi supra & in prima editione distinctius.*

16. That in this Eucharist are contayned foure (c) severall Sacraments, and two Gods: the visible Elements of bread and wine, which is a *Relative* and *symbolicall* God: the invisible bread, that was brought from heaven by the Calvinists faith, which is the true God: the actuall *eating and drinking* of the bread and wine: and the *administration* of the same; both symbolicall Gods also.

(c) *Colligitur ex locis supra. & com. doctrin. eorum. & ex Vsher. discourf. of Irel. a p. 35.*

17. For least they should bee constrayned to grant, that this blessed Sacrament doth consist in a (d) *thing permanent*, and

(d) *Vsher. discourf. sup. & in loc. com. loc. 48. & ex peculiaris hæref. Buceri. & Pet. Martyr. disp. contra Morgan præterquam nihil esse.*

conse-

conſequently that the bread on the Communion Table is the Sacrament, they teach that the ſubſtance and eſſence of this Sacrament conſiſteth *in the uſe thereof*, as if meate and drinke did conſiſt in eating and drinking the ſame; which you ſee how oppoſit it is to their doctrine above delivered.

18. Hence there muſt be two Miniſters of this Sacrament: the one the Communicant himſelfe: for his *eating and drinking* is the Sacrament: and the Miniſter, who giveth him the bread; for in this *adminiſtration* (becauſe its a tranſitory action, as ablution in Baptiſme) they conſtitute the nature of the Sacrament; though as yet there is no Sacrament untill the Communicant eate and drinke.

19. So as the Miniſter giveth the Sacrament, as they teach, and giveth it not; ſeeing it is no Sacrament untill the Communicant eateth and drinketh. Conſequently this eating and drinking and not the bread or the wine, is the ſigne and ſeale, wherein this Sacrament conſiſteth: not the bread on the communion-Table, but the eating thereof in the Communicants mouth, is the ſigne, Sacrament, and ſymbolicall body.

(e) *Diſcourſ. pa.* 40. 41. 42

20. In like manner, one while this (*e*) *bread* is the ſacrifice, another while (*f*) *Chriſts body* is the ſacrifice: one while the (*g*) actuall eating, another while the (*h*) *adminiſtration*, and laſt of all the (*i*) *Church Service*, and no other is the ſacrifice.

(f) *Ibid pag.* 27. 28. 37. 38.

(g) *Bucer. & Mart. ſup.*

(h) *Serm. pa.* 35. 41.

(i) *Serm. pag.* 35. §. for as in, &c.

21. If a Calviniſt apprehends all the meate in his kitchin to be Chriſts body, or in eating that meate, hee beleeved by faith, that he did eate Chriſts body, undoubtedly he did then *hoc ipſo*, eate and feede on *Chriſt really and ſubſtantially*. So powerfully operative is his ardent faith.

(l) Serm pa. 21. and anſwer pag. 46. notab. 4. 4. & Martyr pag. 2. nu. 22, 253. &c.

22. And all this they may doe, though they (*l*) never receive this outward bread, and may receive all the effects of this Sacrament without the Sacrament by *faith only*, and that, with more facilitie, then with the Sacrament. Yea the (*m*) *Infant* in *Baptiſme*, though he can neyther eate nor drinke by eyther mouthes ſpirituall or corporall, though hee hath no actuall faith apprehending Chriſt, doth notwithſtanding receive and eate Chriſts body, as *truly and ſubſtantially*, as the adult Communicants doe.

(m) *Hoyle. p.* 188. *Petr. Martyr. diſp. cum Morgano pag.* 217.

23. So as the Communion bread ſtands for no other uſe, then as Ciphers doe in numbers: wherefore the Sacramentaries are well pleaſed, in lieu of bread and wine (which is the

matter

matter instituted by Christ in this Sacrament) to receive any other (*n*) *terrene aliment and corporall meate*, bee it a pipe of Tobacco, or a peece of Holland Cheese.

(*n*) *Loca. com. de Cœna. loc. 48. §. 21.*

24. Hence it is that they have not onely taken away the necessarie *matter* of this Sacrament, but also all other *matter* whatsoever: and as they have taken away the *efficacie* of all Sacraments, so doe they also take away the necessitie of them.

25. Corruptible (*o*) Bakers *bread* may *feede us spiritually*, and our *spirituall hunger* may be satiated by that corporall meate: the incorruptible *bread of life* may not feede us spiritually, &c. And so * *mutav erunt naturalē usum in eum qui est contra naturam.*

(*o*) *Cordiall argument. 8. pag. 7. Vsher. serm. pag. 18. 24.*

26. *VVe doe not here* (*p*) *receive onely the benefits that flow from Christ, but the very body and bloud of Christ*: We receive onely *vitall influences* from him, and not the body and bloud: for his (*q*) *corporall presence* is onely *in heaven.*

* Rom. 1. 26.

(*p*) *Serm. p. 17. 21. 22.*

(*q*) *Ibid. pag. 25.*

27. Faith ascendeth (*r*) the heavens, and fetcheth downe the *Spirit*, and the spirit descendeth from heaven, and raiseth up the faith. A prodigious mutuall dependencie.

(*r*) *Serm. pag. 19.*

28. Though this bread doth *exhibit Christs body really and substantially*, yet is not the body *in*, *with* or *under* the bread by any kinde of reall existence, *circumscriptive*, definitive, or sacramentall *ubi.*

29. As they have a spirituall mouth to receive Christ substantially by faith: so must they have a corporall mouth to receive Christ substantially together with the corporall bread exhibiting Christ *substantially* and *putting the Communicant in actuall possession thereof.*

30. Now least the Calvinists faith should neede a ladder to scale the heavens, we are to suppose with Vsher (*s*) *a body to be as high as the heavens, that the head whereof should be where Christ our head is, and the feete* here on Earth, *where we his members are*: and as truly and really as this chimera is existent *in rerum natura*; so truly and really doe those enemies of grace and Sacraments receive Christ *really and substantially*, and not otherwise.

(*s*) *Serm. pag. 21.*

50. Much more I omit, which you may Reade in the Sacramentaries doctrine; where you shall finde in every second line contradictions, hyperbole's, chimæra's, imaginations, and impossibilities. Never did the Poets invent such fictions as these Novelists have here invented obtruding on Gods

Gods people the *inventions of men for the doctrine of God.* Wherefore, Iudicious Reader. I percloſe this firſt MOTIVE, and am perſwaded, if thou looke on theſe arguments with an indifferent eye, that hath before it placed the feare of God, thou wilt finde, this firſt MOTIVE (as the reſt that induced the *Apoſtata* to a revolt) to be both damnable and hereticall, as being condemned to the pit of Hell by Gods Church in eight generall Councels. I have beene farre more prolix, then at firſt I reſolved, I will recompence the ſame by abridging my ſelfe in the following points.

CHAP. II.

The Apoſtata his oppoſition againſt the making *and* worſhipping *of ſacred* Images, *is confuted, retorted, and the Catholicke doctrine eſtabliſhed.*

§. 1. *The Apoſtata his argument againſt the making of ſacred Images.*

1. AGainſt the *making of ſacred Images* the *Apoſtata* alleaged three paſſages; the firſt corruptly; the two laſt falſely. The firſt is out of Exod. 20. ſaying (*a*). *Thou ſhalt not engrave to thy ſelfe any Image.* His adulterate Bible reads, *Thou ſhalt not* MAKE *unto thee any graven Image.* In the true word of God, we reade no ſuch thing. We reade indeede in the vulgar Latine; *non facies tibi ſculptile, thou ſhalt not make to thee any graven thing*, to wit, that is a likeneſſe of any falſe or fained God, as the third, and twentieth three verſes of the ſame twentieth Chapter doe expreſſe it: and more amplie Levit. 26. 1. Eſay 42. 8. Deut. 4. & 5. The Septuag. and other originall Texts * together with our *Sedulius* doe reade, *Thou ſhalt make to thee no graven* IDOLL. Here then God prohibiteth the making of *Idols.* In the ſelfe ſame Booke of Exod. c. 25. Hee *Commaunds* the making of ſacred Images, and ſuch *ſimilitudes* as repreſent the true God and his Angels; the triumphant Church in heaven, and other things ſacred: (*c*) *And they ſhall make unto mee a Sanctuary, and I will dwell in the midſt of them: according all the* LIKENESSE *of the Tabernacle, which I have ſhewen unto thee, and of all the veſſels for his* WORSHIP. *And you ſhall make it thus:*

(a) *Cordiall pag.* 9.
(b) Exod. 20. 3.
* *Sedul. in Epheſ.* 6. 2.
(c) Exod. 25. 8. 9. 9. 10.

Make

Make an ARKE *of the wood of Setime, &c.* (d) *And you shall make two Cherubims of gold, of beaten worke shall you make them.* Much more may you reade in the same chapter, in the Apostle Heb. 9. 2. &c. and in our *Sedulius* Rom. 3. 25. God then hath given us two Commandements directly opposit, which are impossible to be observed, and so is unjust: or the moderne spawne of Iconoclasts are damnably impious in affirming prophane Idols and sacred Images to be one and the same; and that this Commandement Exod. 20. doth prohibit these Images, which Gods Commandement warranted Exod. 25.

2. Least God should be thought to have beene mistaken in this later Commandement, as being forgetfull of the first, you shall finde a repetition of the same law or the like in divers other passages of holy writ, where God did not onely Command (e) Images to be placed in the Temple of *Salomon*, and (f) *a brazen Serpent* to be set up in the desert, which should cure such as were bitten by venemous Serpents, but also (g) infused the Art of painting to *Beseleel*, and *Ooliab*. (h) *Luke* with (k) others did make use of the same Art, in painting the Image of Christ & our Lady. (l) Christ himselfe did impresse in the linnen of the woman of Veronicke, the IMAGE of his owne face, which may be seene at this day in the Monasterie of Veronicke in *Hasonia*. So likewise did hee in the (m) linnen of *Abagarus* K. of *Edissa*, in the (n) Sepulcher linnen. The (o) *Hamorroroihoissa* erected a statua of Christ in religious memorie of her miraculous cure. Much more I omit, as that Image of Christ set forth in the forme of a Pastor bringing home on his shoulders the strayed sheepe, and those multitudes of sacred Images caused to be painted and erected in Churches by *Constantine* and other Christian Emperors; all imitating that holy patterne, which was layd before them by God himselfe, and by (o) King *Salomon*. The *Iewes* (p) themselves still used the Image of *Cæsar* on their Monyes without reprehension, and in ancient times in *England* there were (q) *two Byzantines peeces of gold purposely made for the King and Queene with the resemblance* (saith *Camden*, who blushed to say, IMAGE) *of the* TRINITY, *inscribed*, IN HONOREM SANCTAE TRINITATIS: *and on the other side, the picture of the Virgin* MARY, *with* IN HONOREM SANCTAE MARIAE VIRGINIS, *and this was used till the first yeare of King Iames*; who changed the same, and

(d) *Ibid vers.* 18. 22. & *seq.*
(e) 3 *Reg.* 6. & 7.
(f) *Numb.* 21. 8.
(g) *Exod.* 31. 2. & 35. 31.
(h) *Theodort lib.* 1. *Collect. Niceph. l.* 14. *cap.* 2.
(i) *Metaphr. vita Luæ.*
(k) *Nicodemus &c.*
(l) *Stephan. & Adrian. Papæ apud Ivon.* 4. *pa. decreti. c.* 83. *& Luc.* 23. 27.
(m) *Baron. an.* 31. & 545. 586. 610. 611. 678. 944.
(n) *Ioan.* 20. 5. *& Baron.*
(o) *Math* 9. 20. *& Euseb. lib.* 7. *c.* 14.
(p) *Math.* 22. 21.
(q) Camd. Remaines, title mony.

 substi-

ſubſtituted prophane Images in place thereof, onely by accident in the new peece caſt for the Queene, the IMAGE of a Cherubim was reſerved. Now Cherubim, Croſſe, and all other Emblemes of piety are caſt off, and in place thereof *Iewiſh Hieroglyphs* ſubſtituted in the laſt Coyne ſtamped by the ROVND-HEADS. So the wicked *doe ſtill profit to the worſe.*

Arguments proving a *poſteriori* the lawfulneſſe of making Images.

3. If to *make Images* be a tranſgreſſion of Gods law, then was God himſelfe the firſt tranſgreſſor of his owne law, ſeing he made (*s*) *man to his owne* IMAGE *and likeneſſe*; yea, he begun very timely, even from all Eterniy, in the eternall generation of his onely begotten Son, the ſecond perſon in Trinitie, who is the (*t*) *Image* & *figure* of his Father; and in this tranſgreſſion perſevereth at this day, and ſhall doe for ever and ever. Not man onely, but God himſelfe the ſecond perſon in Trinitie, is an *Idoll*, becauſe he is the *Image* of the Father, and the Father an Idolator, becauſe he begot him. He no ſooner was a Creator, then his was an Idolater: for all things created doe carry an analogicall ſimilitude of the Creator. As often as man conceiveth, or his underſtanding repreſenteth any object, ſo often doth he frame, *verbum mentis*, an *Image* of the thing repreſented, & ſo is become an Idolator. The bleſſed, who ſee God by the *Image* of the *beatificall viſion*, muſt be put in the ſame predicament with the reſt of the Idolaters; to ſpeake nothing of the divine ESSENCE, which is called *Speculum voluntarium, a volantarie looking glaſſe* or *Image*. The reformers have onely two Sacraments, both graceleſſe & needleſſe too, where ſole faith ſufficeth; thoſe two Sacraments being Idolatrous *ſignes* & *Images* of things inviſible muſt be ejected, though they be inſtituted by God; for with the Reformers God himſelfe muſt be reformed: with theſe, for good company, muſt walk the holy Bible and ſacred hiſtories, which are lively Images and pourtraicts of the things, they diſcourſe of, of God, of the life and death of his Sonne IESVS, and of the Saints. What more Idolatrie or tranſgreſſion may there be of that law, to repreſent Chriſt crucified, in an Image delineated by the Painters pincell, then to repreſent the ſame in a Booke figured by the Printers Characters, I cannot well conceive? Surely the one & the other was within theſe few yeares pourtraicted by the Reformers themſelves, when in their ancient Bibles, they cauſed the ſacred hiſtories, to be aſwell *Painted* as *Printed*; So

(*s*) *Geneſ.* 1. 26.
(*t*) *Heb.* 1. 3. *Sap.* 7. 26.

Noveliſts themſelves enforced to admit Images.

as

as in the front of each Chapter what was expreſſed by the Print, was alſo expreſſed by an Image. But the reformation was not as yet perfect, nor never will be: becauſe the (*u*) *wicked walke in a Circuite*, and never get out of the Circumference of error. *Scripturæ ſunt ſigna vocum*, (ſay the Logicians) *voces autem ſunt ſigna conceptuum: writings are the ſignes of our words: and our words are the ſignes of our conceits.* Muſt both *word* and *writing* be razed from the face of the Earth, as dumme ſignes and Idols of the things they preſent?

(*u*) Pſal. 11. 9.

4. (*a*) *O my Children* (ſaith the *Apoſtata*, in his ſecond reaſon) *beware you keepe your ſelves from Images.* This Text he fathereth on the Evangeliſt, Chap. 1. But I cannot light there on eyther in our or in their Bible. God commanded that as we (*b*) *carryed the Image of the earthly* Adam, *we ſhould* now *carry the Image of the heavenly.* In the *Apoſtata* his adviſe, we muſt be *wary to carry any*, & conſequently, to ſhun divine grace, which is the heavenly Image here intented by the Apoſtle. We muſt be alſo *wary to keepe our ſelves from Chriſt himſelfe*, becauſe he is the *Image of his Father.* Its true, (*c*) prophane Images inducing to venery, and Idolatry they cheerfully allow; Sacred Images inducing to piety and ſanctity they fouly reject. The Image of the halfe Moone, the Enſignes of the great *Turke*, the ſworn Adverſary of Chriſt, we know, to be more gratfull unto them, than the *Image* of the *Croſſe*, which is the Enſigne of Chriſt, & badge of a Chriſtian; thereby manifeſting themſelves to be thoſe of whom the Apoſtle (*d*) *weeping tould us, enemies to the Croſſe of Chriſt; whoſe end is deſtruction, whoſe God is the belly, and their glory in confuſion.* The (*e*) *Character* and (*f*) *name of Antichriſt* is more readily printed in their forehead, and engraved in their heart, then the Character and (*g*) *name of* IESVS, whereat *every knee* ſhould *bend*: and though there be no other (*h*) *name under the heavens given to men, in which they may be ſaved*, yet have we ſeene ſome of their zealous brethren flee from the ſight thereof, as the evill ſpirits fled from the ſight of IESVS himſelfe. Their hatred to the type diſcovereth their ill affection towards the prototype; which their monſtrous Parliament hath lately expreſſed by endevouring to extinguiſh that bleſſed name. Prophane Images of beaſts, birds, fiſhes, yea, of the Devill himſelfe, we have ſeene them preſerve; but the Image of Saints and of the King of Saints, we

(*a*) *Cordiall pag.* 9. *n.* 2.

(*b*) 1 Cor. 15. Prophane Images admitted by by Novelliſts.

(*c*) Lib. 2. Hom. part. 3. ſermon againſt Idolatrie.

(*d*) Phil. 3. 18. 19.

(*e*) Apoc. 14. 9.

(*f*) *Ibid.* 13. 17.

(*g*) Phil. 2. 10. Apoc. 14. 1. c. 22. 4.

(*h*) Act. 4. 12.

(i) Rom. 1. 23. have seene them prophane and demolish, and so (i) *changed the glorie of the incorruptible God into an image made like to corruptible man, to birds, and foure footed beasts, and Serpents.*

(k) Cordiall pag. 10. initio. (l) Bellarm. l. 2. de imagin. sanct. c. 9. & TT. in 2. 2. in materia de de relig. & 3. part. ad q. 25. art. 3. 5. *S. Epiphanius* (k) saith the *Apostata* in the third reason) *broke the Image of Christ in a Church where it hung, alleaging that it was against holy writ to have Images in Churches.* This is as fabulous, as it is suppositicious, as hath beene evidently demonstrated by our (l) Controvertists before the *Apostata* sprouted on the face of the Earth. Yet the historie it selfe; as it is layd downe, doth sufficiently shew, that it was the *Image* of a prophane man superstitiously worshipped, and not of Christ. The setting up of Images in Churches is so cleerely proved out of holy writ, as the adversaries of truth, had no other way to avoyde the evidence thereof, then to tell us that God gave a (m) *speciall dispensation* for the *setting up* of the *Cherubims* and other *Images*. What a miserable perversitie this is? To faine fables, rather then to embrace the truth; and withall to make God the author of Idolatry, which is the greatest sinne that is, rather then to admit the sacred Ensignes, that induce to piety. Will any man be induced to beleeve, that God did ever give a *dispensation* to any to commit sinne, and especially the sinne of Idolatry? Thou hast Gods word, judicious Reader, to warrant thee for *making* holy *Images* Exod. 25. Thou hast a Calvinists word to tell thee, its onely *a dispensation*. To which wilt thou give credit? yet, if God hath given thee a *dispensation* to *make* and erect Images; why doe the adversaries of truth reprehend thee, for doing that, for which God himselfe hath dispensed with thee? Vrge them with the common practise of the Christian world, the ordinances of Christian Princes, the Decrees of holy Church. (n) *Non habent in ore suo rededargutiones.*

(m) Lib. 2. Hom. part. 3. sermon against Idolatrie.

(n) Psal. 37. or 38. 15.

§. 2. *Of the worshipping of sacred Images.*

(o) Cord. p. 9. n. 1. (p) Numb. 1. (q) Cord. pag. 10. 6. Against the worship done to holy Images he onely alledgeth the (o) first Commandement (p) above expressed; where the same is sufficiently answered; and the 36. Can. of the *Elibertine* Councell, out of which he citeth these words: (q) *It is fit that no Images be in Churches, least what is worshipped or adored be painted on the walles.* Whereto the *Apostata* (denying

ing that such Images ought to bee worshipped) hath more need to shape an answer, than to looke for an answer from us, who cõfesse with the Councell that *Images* are to be worshipped, and that (upon occasion or danger of prophanation) they ought not to be painted on the walles, least the enemies of those, whom those Images doe represent, should deface them. And who seeth not, that this Canon maketh against the moderne Iconoclasts? Yet see a more ample answer, aswell for this as the rest, among our (r) Controvertists and Schoolemen, which the *Apostata* and all his complices may peradventure refute *ad Calendas Graecas*.

7. Amongst * many examples obvious in Gods word proving the veneration of sacred Images, as they represent their prototype, this one concerning the veneration done to the ARKE of the Testament may serve the turne for this time: it was alwayes (s) placed in the most honourable places, as in the HOLY of HOLYES. (t) King *David* himselfe and others daunced and played with musicall instruments before it: (u) *consecrated persons* onely were licenced to carry it. (x) *Votive donaries* were (for honours sake) presented unto it, yea (y) holocausts morning and evening offered unto it. Such as honoured the same were enriched with many benedictions; such as (z) honoured it not, were punished with many maledictions; insomuch (a) as many thousands were punished by death, because they worshipped it not with due veneration. (b) *When the holy Arke was elevated*, Moyses said, *arise, O Lord, and let thine enemies be scattered, and let them that hate thee flee from thy face; and when the Arke was layd downe, he said, returne O Lord unto the multitude of the Hoste of Israel.* And wherefore was all this reverence, worship, and adoration done unto the Arke? for no other cause, then because it was a signe of (c) IESVS *the Mediator of the New Testament*; because it contayned the Tables of the Law, and the Rod of *Moyses*. This is so evident, as we must expect no other answer from our adversaries, then what you have heard above, to wit, that God herein *dispensed* with his people: but we purpose not to give them credit, untill they produce the *dispensation*. As we will never beleeve that God is the cause of sinne or Idolatrie; so will wee never beleeve, hee gave any such *dispensation*.

(r) *Bellar. & T. T. ubi sup.*
* *Psal.* 98. or 99. & 131. or 132. 7. *Exod.* 3. 5. & 25. 22. & 27. 7. *Phil.* 2. *Matth.* 5. 34.
(s) *Heb.* 9. 4.
(t) 2 *Reg.* 6. 16. 21.
(u) 3 *Reg.* 8. 4. & 1. *Reg.* 7. 2.
(x) 1 *Reg.* 6. 8.
(y) 1 *Reg.* 6. 17. 18.
(z) 2 *Reg.* 6. 18. & 3 *Reg.* 8. 2. *Paral.* 5.
(a) *Reg.* 6. 19. *Numb.* 4.
(b) *Numb.* 10. 35. 36. *Psal.* 68. or 69. 1.
(c) *Heb.* 12. 24. *arca Testamenti caro Salvatoris Christi animadvertitur, in qua Manna Divinitatis inhabitat Sedul. in c.* 9. *Heb. vers.* 3.

8. *Iacob*

8. *Iacob adored* (saith *Sedulius* * with the Apostle Hebr. 11. 21. *the rod of his owne Sonne*, thereby *mystically designing that the kingdome of Christ should be adored in the end of the world.* The like honour he seemed to present (*d*) to the Garment of his Sonne *Ioseph*, when the same was brought him. That certaine liveleſſe things may be reverenced, worshipped and honoured, because they have relation to persons, who are to be reverenced, worshipped and honoured, our adversaries themselves doe grant; the Kings purple-robe, for example, and his Chamber of presence; his Image also is so to be honoured, as if any should deface the same, their owne acts have made such persons guiltie of high Treason, judging that the dishonour offered unto the Kings pourtraict, did redowne to the dishonour of the King himselfe: I would they carryed the same respect to the pourtraict of the King of heaven. The temple of God is to be honoured above common places, because it is the House of God, wherein hee himselfe is after a speciall manner present by the distribution of his graces: and therefore our adversaries themselves have layd downe large homilies, Canons, and Constitutions expressing the honour and reverence due to the same Church. Gods booke is likewise to be honoured because it contaynes the law and will of God, and therefore of all Christians its called *Holy*: to omit many other examples, let us come to the great *Idoll* of the deformed Church, unto their Communion, the prophane Bakers loafe, which every Communicant is commanded to receive (*f*) *uncovered and kneeling*, and the Minister himselfe not to (*g*) *administer willingly the same to any, but to such as kneele.* This is their *Symbolicall* God, who notwithstanding hath no other presence there then *a Relative* and *Symbolicall*; and therefore the reverence and worship by them offered unto that loafe is no other then (*h*) *a Relative worship*, which they so much detest in us.

* *Mystice designans regnum Christi in fine seculi adorandum, sicut ipse virgam filij sui adoravit. Sedul.* Hebr. 11. 21.

(*d*) Genes. 37. 33.

Vsher sermon before the Commons pag. 14. & 15. edit. 2.

(*e*) 2. Hom. sermon of the Church, and Can. Eccles. established in Dub. anno 1635. can. 91. 92.

(*f*) Booke of Common prayer form. of Communion.

(*g*) Can. Eccles. 18. established in Dublin. anno 1635.

(*h*) Vsher, serm. pag. 15.

§ 3. *The Apostata his blasphemy against God, against his blessed Mother, and against his Saints.*

9. *The wicked* (*i*) *man* (saith the holy Ghost) *when he comes to the depth of sinnes, contemneth, but ignominie and opprobry waits on him.* Could any man that professed the name of a Christian fall

(*i*) Prov. 18. 3.

fall into a more profound abysse of impiety, then this *Apostata* hath done, who BLASPHEMOVSLY compareth the honour done to the true & living God by his servants on earth, with the honour done by the Pagans unto their false Gods? *Saint* SAVIOR *in Spaine* (saith the Atheist) *and Italy of such and such places, smels ranckly of Iupiter, Capitolinus, and Hamon and Nostre Dame de Hall, Sichim, &c. of Apollo, Pichus, & Delphos.* If the Divell himselfe did get up from the pit of Hell, and proclayme that all the true and religious worship done by Gods people unto him did *smell ranckely* of the Idolatrous worship done unto the Divell or the false Gods by his slaves, he had not done more blasphemously and more impudently, then this wretched *Apostata* hath here done. If any affirmed that the religious worship, and sacred Ceremonies done by (k) *Salomon*, and all the Princes, Tribes and families of the *Israelits* in conducting, leading, and placing the Arke of God in the Temple of *Salomon*, did *smell ranckely* of the worship and ceremonie used by (l) *Ieroboam* and his fellow Idolaters in worshipping and adoring both the golden Calves: would not you hold him an absurd and infamous blasphemer? If one did affirme the (m) placing of the Arke by the *Israelits* on the Altar, and of the *Idoll Dagon* on the same Altar by the *Philistims*: the (n) *bowing* at the Name of IESVS, and at the name of *Antechrist*: The veneration of the *true and living God* and of the false Gods: the offering of sacrifice unto the Father eternall, and unto *Iupiter*, to be one and the same religion: would not you esteeme him a very Atheist? the very same you cannot, but hold & esteeme of this excecated *Apostata*. The Records of antiquitie doe give evidence to the world, that we have demolished, and razed to the ground the Idols and Satua's of *Iupiter*, *Capitolinus*, *Apollo*, and those other false Gods, & in place thereof have erected the Standard of our Redemption, the sacred Image of Christ, the onely begotten of his Father, as he is pourtraicted unto us in holy writ, and of his blessed Saints, who raigne with him in glory. Never did *Turke* or *Iew*, *Pagan* or *Atheist* more violently deface, more outragiously set upon these sacred Images then you have done; so as while we piously laboured to pull downe those Idols, that induced to Idolatrie, you perniciously laboured to pull downe the Images that induced to piety.

The Apostata impiously compareth the veneration of the true God, with the veneration of false Gods.

(k) 3 Reg. or (according the Protestants) 1 Reg. 8. 2. Paralip. 5. 2.

(l) 1 Reg. 12. 28. 32.

(m) 1 Reg. or Samuel c. 5. 2. 3.

(n) Phil. 2. 10.

10. *Most*

so Cordall p. 2. 3.

10. *Most strange it is*, (o) *how that this glorious Virgin* (saith the *Apostata*) *is made a Diana of Ephesus, so many and more tradesmen, living by making her Images, and shrines, then raised persecution against S. Paul for preaching against Images in Ephesus.* That any *persecution was raised against S. Paul for preaching against Images*, we reade not eyther in the sacred Oracle of Gods Word, or any other authenticall Orthodoxe historie. Its the *Apostata* that fayneth such a persecution, to countenance the Tragicall persecution raised by his prophane Sect-masters against such as honour God, and his Saints in their Images. Wee honour the glorious Virgin, as the Mother of God, not as *Diana*. You, irreverent wretches, as to her Image, so to her selfe, doe deny that honour and worship, which you give to earthly Creatures. You have esteemed her worse then *Diana*, in charging her with all manner of deadly sinnes. And sticke not with the *Nestorians* to deny her to be the Mother of God. *Strange* it may be to the *Iew*, to the *Turke*, to the *Nestorian*, to the *Arian*, and to the *Apostata*; but not unto any faithfull Christian, that such as acknowledge christ, their God & Saviour, should with a worship sutable to her dignity honour the Mother, that bore, & the paps, that gave him sucke, aswell in her selfe, as in those sacred pourtraicts, that have relation to her. (p) *Iudas* the traytor repined indeede that so much *precious ointment* was spent by *Magdalen* in annonyting the feete of IESVS: and the *Apostata*, *Iudas* his heire, repines, that so much money is spent by devout *Magdalens*, in advancing the honour due to the Mother of IESVS: for whose sake he himselfe got many large Almes in *Paris*. Many *tradesmen lived by making* the Temple of *Salomon*, and much gold and money was spent in adorning the same with many *Cherubims overlayed with pure gold*, and other Images of *carved worke* gilt also richly *with gold*, as you may reade 3. Reg. 6. & 7. There were not in those dayes such supercilious Masters as the *Apostata* and his fellow-Druggist, to reprehend *Salomon*. Riches in those dayes were religiously imployed in adorning gods church, not in prophane decking Ministers yoke-fellowes, on whom more money prodigally is spent, then upon God or his Saints. They are Pecock-like adorned by that wealth, wherewith the house of our Lord should be adorned. (q) The holy Ghost did first perfectly delineat the B. Virgin, as the most exquisit Painter, & according

(p) *Marc.* 14. 4.

(q) *Cant.* 4. *per tot.* & 5. 9. & 6. & 7.

ding his modell the Evangeliſt *S. Luke* (r) did ſet her forth in her proper colours: them the Chriſtian world hath to this day imitated, ſhewing their affection towards her on Earth, whom they expect a mediatrix for them in heaven, therein verifying her owne prophecie, that (s) *all nations ſhould call her bleſſed.* But the *Apoſtata* is paſſionatly offended that his purſe is ſtill empty, and things dedicated to our Lady ſtill repleniſhed with gold and ſilver, according the Pſalmiſt, pſalm. 44. *alias* 45. 10.

(r) See above §. 1.

(s) Luc. 1. 48.

11. The *Apoſtata* cannot *diſtinguish* betweene the *Relative worship* by the Chriſtians done unto the ſacred Images of the *true and living God*, and the worſhip offered by the Pagans unto their Idols; the Owle will not ſee the Sunne at mid-day; Learne, *O Apoſtata*, from thine owne new brethren to diſtinguiſh betweene both: know of them, if the *Relative worship* they offer unto the Bakers loafe on their Communion-Table, unto the chamber of preſence, unto conſecrated Churches and unto their Bible, for the relation they have to God, be not a diſtinct worſhip, from that, which Pagans offer to Idols: if it be not *a diſtinct worship* from that of the Pagans; then art thou as great an Idolater as they: if it be diſtinct; then doeſt thou finde thy ſelfe a lyar in denying it to be diſtinct, and art glad to fawne at that *Relative worship*, which thou (like a Cenſorious *Hypodidaſcalus*) reprehendeſt in us. If thou wilt as yet be further catechiſed, know that venerable antiquity doth thus briefly diſtinguiſh betweene an Image and an Idoll. (a) *An* IMAGE *is the true ſimilitude of a thing*, or is repreſentative of that, which is true, as when we paint a Man, or an Horſe: and IDOLL is a falſe ſimilitude, that is to ſay, it repreſenteth that, which is eyther falſe, or is not at all, as the ſtatua of *Venus* and *Minerva*, and ſuch like, which the Gentils uſed, and adored as Gods, and are not, neycher can they be Gods. Sacred Images then, which expreſſe the forme and ſhape of God and his Angels by the Painters pincell, according as Gods word doth expreſſe the ſame, can be no more Idols, then the holy Scriptures themſelves, which expreſſe the ſame God and his Angels unto us in the ſame forme by the Printers Characters; and are indeede the paterns, which the Painters imitate in expreſſing the forme and ſhape, wherein God, and his Angels appeared. For example, the holy Scriptures doe

Sacred Images and Idols, and the worſhip of both, are diſtinct.

(a) *Theodoret. q.* 38. *in Exod. in illud Exod.* 20. Non facies tibi ſculptile *&* Orgen. *hom.* 8. *in Exod. ibid. Vide etiam Sedul. Ro.* 1. *ad verſ.* 21. 25. *&* 1. *Cor.* 8. 4.

represent unto us God in the forme of (*b*) a venerable old man; the (*c*) *holy Ghost* in the forme of a *Pigeon*, Christ our Saviour as the (*d*) *likenesse of the Sonne of man in the middest of seven* Candlesticks, *clothed downe to the foote*, in the likenesse of (*e*) an Infant in his Cradle, a child a Circumcising, a man accused, condemned, and Crucified betweene two theeves. So likewise the same holy Scriptures doe represent unto us the Angels, as (*f*) beautifull young men: therein expressing unto us rather the properties, then the nature of God and his Angels: for Gods (*g*) *invisible* attributs (saith the *Apostle*) *from the Creation of the world, are clearely seene, being understood by the* visible *things that are made*, even *his Eternall power and Godhead*. Wherefore, if sacred Images be Idols, and cause of Idolatrie, then are also the holy Scriptures Idols, and cause of Idolatry, seeing they are the exemplars, according to which, we delineat holy Images: according that *Maxime*; *propter quod unumquodq; tale est & illud magis. Actiones specificantur à termino, vel objecto*, say the Philosophers: as therefore the true and false Gods are essentially different, yea different as *Ens* and *non Ens*; so the worship tending to both are essentially different, and can be no more the same, then *Ens* and *non Ens*. If all this be not sufficient to instruct thee, O *Apostata*, know that thou and thy like, who distinguish not between the worship done to the Image of the true God, and to the Idols of false Gods, doe stand accursed and anathematized by holy Church welnigh a thousand yeares agoe. And to reasonable men, whose understanding is not depraved by error, its evident, even by the verie Etymology of the word (*Idolatrie*) that that worship onely is Idolatrie, wherein the worship of LATRIA, which is due to God alone, is imparted to an IDOLL or to a false God: of both which words, LATRIA and EIDOLON, this word (*Idolatrie*) is compounded. See more above numb. 2. 3. 4. and our Schoolmen amply.

(*b*) Dan. 7.
(*c*) Matth. 3. 16.
(*d*) Apoc. 1. 13. See also Apoc. 4.
(*e*) Luc. 2. 7.
(*f*) Tob. *per totum* Gen. 19. 1. Iosue 5. 13. Iudic. 6. 11. *& alibi*.
(*g*) Rom. 1. 20.
(*b*) 7. Synod. act. 5. & 7.

12. The *Apostata* beleeveth not, that (*i*) *Aristotle*, and his *Master Hypocrates, and severall others of high and sublime meditations of God, the heavens, Planets, and other rarities of nature, were so blockish, as to worship cold liveless Marble, brasse or other mettall cut never so curious into what shape soever*. Truely I hold it by many degrees more *blockish* in men, who would seeme to be imbued with the light of faith to adore and worship unblessed

(*i*) Cordial. pag. 2.

Baker

Bakers bread for their *symbolicall God*, and yet would afterwards give the same God unto their Dogs to eate; as doe the professors of the *Apostata* his new Religion. Neyther was *Aristotle*, *Hypocrates*, or any other, of such *high and sublime meditations* and wisedome, as *Salomon* was, whom God himselfe endowed with infused knowledge from above, and yet did *Salomon* (*k*) *adore Astarthen the goddesse of the Sidonians, and Moloch the Idoll of the Ammonites*: yea, he (*l*) *built a temple to Chamos the Idoll of Moab, and to Moloch the Idoll of the children of Ammon.* (*m*) The *Babylonians* (saith our *Sedulius*) *did call the figment of Bel, a dead man*, their *God, and worshipped the Serpent, Dragon, which Daniel the man of God killed. The Ægyptians worshipped a foure footed beast, which they called Apis, in the likenesse of a Cow, and the foule of the ayre, as the Eagle* and such like; and so most Nations (before they were illuminated by the light of faith) had their peculiar false Gods, as histories sacred and prophane doe witnesse. Touching the Idolatrie committed by the Israelits in adoring the golden Calfe, the Scriptures doe thus expresse it: After *Aaron* had made (*n*) *a molten Calfe of the womens golden Earings, they said*, THESE BE THY GODS, *O Israel, which brought thee up out of the land of Egipt; and when Aaron saw it, he built an Altar before it. And Aaron made proclamation, and said, to morrow is a feast to the Lord*: (*o*) *They adored the golden Calfe and offered sacrifices unto it, they said, These be thy Gods O Israel, who brought thee out of the land of Egipt: and Moyses said unto Aaron, what did this people unto thee, that thou hast brought so great a sinne upon them.*

13. Yet the incredulous *Apostata* saith (*p*) *none, but such as imagine all men fooles but themselves will make Aaron such a monster as to charge him to make Israel to sinne in adoring the golden Calfe, with other then relative worship, then that of the God, who brought them out of Egipt.* And I say, *none but* an obstinate Apostata, who thinkes *all men fooles but himselfe*, will deny the plaine Text of holy writ. (*q*) *arise, and make GODS unto us* (said the Israelits to Aaron) *who may goe before us; for we know not, what is befallen Moyses, that man that brought us forth out of the land of Ægypt.* The cause wherefore they adored a Calfe as God more, then any other beast, may be easily observed in that, which even now you have heard out of our *Sedulius*, to wit, because the Egyptians adored for their

(k) 3 Reg. 11. 5.
(l) Ibid vers. 7.
(m) *Primi enim Babilonij, Deum vocaverunt figmentum Belis, hominis mortui, &c. coluerunt & serpentem, Draconem, quem occidit Daniel, homo Dei, &c. Ægyptij colebant quadrupedem, quem dicebant Apim, in similitudinem vaccæ, &c. & volucres &c. ut aquilam &c. Sedul. Rom. 1. 23.*
(n) Exod. 32. 4. 5.
(o) Ibid. v. 8.
(p) Cordial pag. 2.

Relative worship of Idols, distinct from that of Images.

peculiar god a Cow; among whom the Israelits being for many yeares brought up, did quickely fall into that Idolatrie, which they saw daily practised before their eyes, while they were in Egypt. For which cause God himselfe complaines of them, that (r) *they made a Calfe in Horeb, and adored a graven thing, and did* FORGET *the God, who saved them, who wrought great things in Ægypt, wonderfull things in the land of Cham, terrible things in the red Sea.* (s) *They walked after vanitie*, that is to say, after Idols, *and said not, where is our Lord, who caused us to ascend out of the land of Ægypt.* (t) *They forsooke and forgot the Lord their Creator.* Whence it is evident, that they worshipped not the Calfe with relation to the true God, more then the Egyptians themselves did. The complaint of God, (u) *How long they halted into two parts, if the Lord be God, follow him; if Baal be God, follow him*: the (x) option given them, whether they would serve strange Gods or the God of Israel: the (y) endevours of the Prophets to instruct the people, that those Idols of Gold and Silver were not the true God, do put the matter out of all doubt. The (z) adoratiō done by them to Gods Arke had reference indeed to the true God, for which God amassed many benedictions on them: in observance of this worship, they were rather said to adhere & to be mindfull of the true God, then to *forget or forsake* him, as they were said to doe, while they adored the Calfe; which may well passe for a demonstration, that in adoring the Calfe they little minded to adore the true God, whom they are said to *forsake* and *forget*. They adored (a) *Idols of gold and silver, the worke of mens hands, that have a mouth and speake not, eyes and see not, &c.*

(r) Psal. 105. 19.
(s) Hier. 2. 5. 6.
(t) Deut. 32. 18.
(u) 3 Reg. 18. 21.
(x) Iosue ult. 15.
(y) Esa. 46. 1. &c. Baruc. 6. 3. &c.
(z) Above n. 7. & Psal. 98. 5. *adorate scabellum*.
(a) Psal. 113. 4.

14. The Pagans (b) and Gentiles did not know the true God: how then could they worship Idols with relation unto him, whom they knew not? they are knowne to have worshipped *Bel, Baal, Dagon, Asteroth, &c:* to have worshipped *Iupiter, Mars, Saturne, Venus*, and such other false Gods: who then, but a Pagan, or Gentile, as they were, will plead in defence of their Idolatrie? Those glorious Martyrs, who effused their bloud for the faith of Christ, chose rather to endure all the torments, that tyrannie could invent, than to adore the Idols of false Gods, and yet the same Martyrs (c) devoutly worshipped the sacred Images of the true and living God. I should never end, if I recounted all the plaine demonstra-

(b) Rom. 1. 20. 28. & 10. 14.
(c) *Martyrol. Rom. 30. Novemb. in vit. S. Andreæ.* O bona crux, quę decorem ex membris Domini susceptisti, diu desiderata, &c.

tions

tions, which occurre, proving the adoration done by the Pagans unto Idols, not to have any relation unto the true God. This one hiſtorie (omitting many) I propound out of holy writ, where we read that *Balthazar* King of the (*d*) *Babylonians worshipped the Idoll called Bel* (whereof *Sedulius* above) *and went daily to adore it; but Daniel worshipped his owne God, and the King ſaid unto him, why doeſt thou not worship Bel? who anſwered, becauſe I doe not worship Idols made with hands; but the living God, who hath created the heaven and earth, &c. Then ſaid the King, thinkſt thou not that Bel is a living God? ſeeſt thou not, how much he eateth and drinketh every day? Then Daniel ſmiled and ſaid, O King be not deceived: for this is but clay within and braſſe without.* And when *Daniel* diſcovered, that it was not the falſe god *Bel*, but the falſe Prieſts with their wives and children, that devoured daily ſo much meate, when hee alſo killed the Dragon their other God, and withall eſcaped the fury of the raging Lions in their Den: then (*e*) *cryed the King with loud voyce, great art thou O Lord God of Daniel, and there is none other beſides thee.* See you not here evidently the diſtinction betweene the worſhip of the true and falſe god, ſo directly oppoſite, as the one cannot poſſibly be ſaid to be the other, and withall the cauſes inducing to Idolatrie, to wit, the falſe doctrine and jugling of their Idolatrous Prieſts, making them beleeve that this falſe God was a *living God*, and that he did daily devoure ſo much meate. See you not alſo here adored for God, that which is nought elſe, but *Clay* and *Braſſe*, which the incredulous *Apoſtata* cannot beleeve? See more Dan. 3. 5. 7. 12. Iudic. 6. 24. Gen. 31. 19. &c. And as the Martyrs of God, ſo (*f*) the Kings of Iſrael, who deſtroyed Idols, did notwithſtanding worſhip ſacred Images. See much more Exod. 32. and Deut. 9. 20. and in 3. Booke (or as the Engliſh call it) the 1. Booke of Kings c. 20. 28. 29. 30. &c. the very like Idolatrie committed by *Ieroboam* in adoring both the golden Calves; and be no more incredulous with the Apoſtata in denying that the Iſraelits adored theſe Calves as Gods. As I charge not all thoſe ſublime wits with ſuch Idolatrie, ſo may I not excuſe all: certaine it is, that the defect of the light of faith cauſed them to fall into enormous errors. *Ariſtotle* himſelfe held Gods power to be exhauſted in the creation of this one world, and limitted Gods Immenſitie to heaven onely, to omit many other foule errors.

(d) Dan. 14. 3. 4. 5. 6. &c.

(e) Ibid. verſ. 41.

(f) David worſhipped the Arke n. 7.

errors. *Anaxagoras* held the beautifull fabricke of this world to be made up by motes of the Sunne. *Gallen* attributed so much to nature, as hee left nothing to God, and so of others. I will speake nothing of *Lucifer*, and those *Apostata* Angels, nor of *Adam*, who, all of them, had more knowledge both of the Dietie and of their own dependencie on the Deitie, then ever *Aristotle* had. Yet did their inordinate ambition to be gods withdraw them from reflecting on that perfect knowledge, which otherwise would have informed them, it was impossible. This convinceth, that not the sublimitie of wit, but the illustration of Divine faith joynt with Gods grace, preserveth men from the precipice of error. Whether *Aaron* committed formall Idolatrie? *sub Iudice lis est.* Howbeit the *Apostata* his owne * brethren doe hold the affirmative part, whom he may therefore hold for as *woodden heads* as *himselfe.*

* Sibthorp. advertis. part. 2. cap. 2. n. 2. pag. 82.

(p) Cordiall pag. 1.

(q) Psal. 26. 12.

13. But the *Apostata* calumniateth us (p) *to have left this Commandement of making or honouring of Images out of the Tenne.* (q) *Mentita est iniquitas sibi: iniquitie belyeth it selfe,* confessing in the verie next line (according the answer received from our *learned Divines*) that we *included it in the first Commandement.* Wherein we follow the rule of (r) *Clemens Alexandrinus,* of (s) glorious *S. Augustin*, of the (t) Master of the Sentences, (u) the Doctor Angelicall, and all the (x) Schoolmen, (y) Latine Catechismes, and constant practise of the Churches. And who seeth not, that the Commandement is as efficacious, whether it be joynt to the first, or whether it be seperated, and make up a Commandement by it selfe a part? Yet if it make up one of the Tenne Commandements a part, then will the number of the Commandements reach to eleven, yea to twelve Commandements, if they observe the common division of these two last Commandements: to wit, *Thou shalt not covet thy neighbours house, &c.* And; *thou shalt not covet thy neighbours wife*: for if therefore the *Apostata* would make this Commandement (*Thou shalt not make to thy selfe any graven thing*) a distinct Commandement from he first, because it *it hath relation* (as the *Apostata* saith) *to the outward beleefe, obedience, and reverence*: by the like reason you are to make this (*thou shalt not* BOW DOWNE *to them nor worship them*) a distinct Commandement from that second to wit, *Thou shalt*

The Apostata his calumny touching the number of the Commandements.

(r) *Lib. 6. Strom.*

(s) *Quæst. 71. in Exod. & Epist. 119. c. 21.*

(t) *In 3. dist. 37.*

(u) *1. 2. q. 100. art. 4.*

(x) *Scholastici omnes in 3. dist. 37.*

(y) *Catechis. Rom. 3. part. §. 8. ubi plures Patres citantur.*

shalt not MAKE, &c. for to MAKE, and to WORSHIP a graven thing, are ſo diſtinct, as the one may be done without the other, and he that is culpable of the one may be inculpable of the other: a Painter may paint a Statua, and yet never *worſhip* it: and another may worſhip it, that never *made* it. In ſome of our Catechiſmes this part of the firſt Commandment (as the two laſt alſo) is not ſet forth in that amplitude; they are contayned in the holy Scripture Exod. 20 becauſe they are onely abridgements extracted for the capacitie of little ones: in other (*y*) our Catechiſmes they are ſet forth at large. So the holy Scripture it ſelfe (*z*) repeating the ſame Commandements, doth not expreſſe the ſame in that fulneſſe, its layd downe in Exodus; yea, in ſome places, where the Commandements are repeated, its cleerely (*a*) omitted. How ſacrilegiouſly they have corrupted Gods word in tranſlating for the word (*Idoll*) *Image*, I truſt wee ſhall have occaſion hereafter to ſet forth in its full extent. Interim ſee more in the fifth Chapte §. 2.

(*y*) *Catechiſ. Roman. & Canſij.*

(*z*) Levit. 26. 1.

(*a*) Math. 5. 2.

CHAP. III.

The Apoſtata his arguments againſt Prayer to Saints confuted, retorted, and the Catholicke doctrine eſtablished.

§. 1. *The Apoſtata his firſt argument.*

CHRIST (*a*) (ſaith he) out of the Apoſtle, 1. Tim. 12. (he ſhould have ſaid 1. Tim. 2.) if ever he reade the place) *is the onely Interceſſor or Mediator betwixt God and Man. Therefore no Saint or Angel can interceſſe for us.* If this Conſequence were ought worth, it would aſwell conclude, that no man or woman, Prieſt, or Prelate on Earth *can interceſſe for us*: for the multiplicity of ſuch *Interceſſors* on Earth would directly croſſe the unitie of *one onely Interceſſor*. To the Antecedent we ſay, the Apoſtle delivereth no ſuch doctrine: its a ſacrilege faced with impudencie practiſed by the *Apoſtata*, who contented not himſelfe falſly to cite the holy Text, but muſt alſo falſly to tranſlate the verie Latine Text by himſelfe alleaged. I reade indeed, 1. Tim. 2. 5. *There is one Mediator of God and men, man* IESVS CHRIST, *who gave himſelfe Redemption*

(*b*) *Cordiall p.* 10.

Redemption for all. Whereunto wee willingly ſubſcribe: as we admit no Redeemer, but our Saviour Ieſus; ſo doe we not admit any Mediatour in that qualitie, but he: (*b*) *For he is our peace, who hath made both one, and hath broken downe the middle wall of partition betweene us; having abolished in his flesh the enmitie,* which was betweene GOD and Man, *making in himſelfe of twaine, one new man, that he might reconcile both unto God in one body by the Croſſe.* He alone hath given full ſatisfaction to the Father eternall for the ſinnes of the whole world, and by his owne immediate and independent authoritie can obtayne, yea, grant unto us our requeſts. Other particular Interceſſors ſubordinate & dependent of this univerſall and independent interceſſor the Apoſtle in the ſame place admitteth: but the *Apoſtata* had not the integritie to relate the paſſage intirely. (*c*) *I deſire, firſt of all things, that obſecrations, prayers, poſtulations, thankeſgivings be made for all men: for Kings, &c: For it is good and acceptable before our Saviour God.* Such as (according the Apoſtles adviſe) doe make ſuch prayer for Kings and others: are not they, thinke you, Interceſſors for theſe others?

(*b*) Epheſ. 2. 14. 15. 16. Difference betweene Chriſt and the Saints mediation. See more. n. ult.

(*c*) 1 Tim. 2. 1, 2, 3.

2. As here the Apoſtle *deſires prayers to be made for all men,* ſo did he himſelfe put the ſame in practiſe, (*d*) *beſeeching* the Romanes *by our Lord Ieſus Chriſt, and by the charitie of the holy Ghoſt,* that they would *helpe* him *in their prayers* for him *to God.* (*e*) *Everie Biſhop* (ſaith he further) *is appointed for men in thoſe things which are to Godward, that he may offer gifts and ſacrifices for their ſinnes.* You ſee then, that the Apoſtle little minded to exclude the pluralitie of Interceſſors either in Earth or in heaven, and was ſo farre from holding the ſame to be an (*f*) *open derogation to the high prerogative of our Saviours interceſſion,* (as our Illuminatiſts doe teach) as he held it to be *good and acceptable before our Saviour.* With the Apoſtle agreeth the Evangeliſts viſion, when he ſaw (*g*) *an Angel before the Altar having a golden Cenſer, and there were given unto him many Incenſes, that he ſhould give of the prayers of the Saints upon the Altar of gold, which is the throne* of God; *and the ſmoake of the Incenſes of the prayers of Saints, aſcended from the hand of the Angel before God.* (*h*) *He ſaw alſo the twenty foure Elders fall before the Lambe, having every one Harps, and golden Viols full of Odours, which are the prayers of Saints.*

(*d*) Rom. 15. 30. Epheſ. 6. 18. 19. 2 Theſſ. 3. 1.

(*e*) Heb. 5. 1.

(*f*) Vſher. anſw. p. 454. new edit.

(*g*) Apoc. 8. 3. 4.

(*h*) Apoc. 5. 8.

3. As

3. As in theſe Divine revelations the Evangeliſt was taught, ſo did he alſo practiſe, writing to the (*i*) *ſeven Churches, which are in Aſia, grace to you, and peace from him, that is, and that was, and ſhall come, and from the ſeven ſpirits* (or (*k*) *Angels, which are in the ſight of his throne.* This verie forme of prayer the adverſaries of truth reprehend in us, when in our Common ſpeech we ſay, *God and our Lady: God and S. Patricke, bleſſe thee.* In the daies of yore, the Oath miniſtred to Magiſtrates, and other Officers, was thus percloſed: (*l*) *So God thee helpe, and all his Saints: So God thee helpe and holydome* or *holy Evangeliſts:* which we have ſeene in part razed out of the Monuments of Antiquitie by Noveliſts. Yet ſee this forme *Act.* 20. 32.

(*i*) Apoc. 1. 4.
(*k*) Apoc. 8. 2. & 15. 4.
(*l*) See the chaine booke in the Tholſel of Dublin.

4. Hence and out of many other paſſages its paſt all doubt that the Saints and Angels in heaven doe pray for us: which the evidence of truth hath made the adverſaries at length to (*m*) confeſſe. Wherefore this Enthymema framed by the *Apoſtata* (*n*) (*no Saint or Angel can interceſſe for us: therefore we ought not to pray unto them:*) is cleerely quaſhed, and the oppoſite evidently inferred thus; the *Saints* and *Angels doe de facto interceſſe for us.* Therefore we *may pray unto them to interceſſe for us.* It rightly followeth *ex oppoſito antecedentis.* Nay, we ſet upon the *Apoſtata* as yet more eagerly aſſuming againſt him, the armes, even of the greateſt Champion of his owne Religion confeſſing that (*o*) *interpellations were made in old time to the Saints*; yea, that the (*p*) *moſt religious amongſt the Fathers deſired to be recommended unto the prayers of Saints.* That even at the (*q*) *firſt*, yea, *from the very beginning Compellations and requeſts* have beene made unto them: that they (*r*) *recommended themſelves unto their prayer and protection*, and that this (*s*) *recommendation of them ſelves unto the prayers of Saints deceaſed, which was* AT FIRST *admitted in the ancient Church* was ſo farre from (*t*) *incroaching on the Prerogatives* of Chriſt, our ſupreme Mediator, or diminiſhing our confidence in him, *as it did in no way impeach the confidence and boldneſſe, which we have gotten in Chriſt, to make our immediat approach unto the throne of grace.. And therefore*, as the, *moſt religious and learned Fathers*, ſo (*u*) *the ancient Doctors thought it not amiſſe; that men ſhould recommend themſelves unto the prayers of Saints departed*, and *to* REQVEST *the helpe of their prayers*, at leaſt, *as of our fellow ſervants.*

The Adverſaries admit prayer of and to Saints.
(*m*) Vſher anſwer pag. 421. 422. 434. 435. 444.
(*m*) Cord. pag. 10.
(*o*) Vſher anſwer pag. 408. firſt edition.
(*p*) Id ibid. pag. 409.
(*q*) Id. new edit. pag. 434. 435. 450.
(*r*) Pag. 443. 445. 455.
(*s*) Idem ſup. p. 455.
(*t*) Ibid. p. 455. 456.
(*u*) Id. ibid. pag. 466.

5. So as here we have the Confeſſion of the adverſe part,

that the *Saints* and *Angels* did not onely *pray for us*: but alſo that we did make *Requeſts, Compellations,* and *interpellations* unto them, RECOMMENDING *our ſelves unto their prayers, protection and helpe.* And by this, the judicions Reader may eaſily obſerve, how they overthrow all their owne objections againſt our *Prayers to Saints*: as Firſt, that there are more Interceſſors then one. Secondly, that the *Saints* and *Angels* doe heare our *requeſts, interpellations, and recommendations* to them. Thirdly, that we by ſuch *requeſts and recommendations* doe not derogate to the *high prerogative of our Saviours meritorious Interceſſion,* nor the *Saints intrude upon his Office.* Fourthly, that we doe not therefore hold their prayers for us to be more *efficacious with God the Father,* then that of his deare Son. Fiftly, that by ſuch *requeſts* we impart not unto the *Saints* that *Divine worship,* that is due to the King of *Saints,* nor yet make our ſupplications to them, as to the Authors, who of themſelves can conferre the benedictions, which we implore. Now looke upon all the Prayers, Rites, or Ceremonies, Collects, Hymnes uſed in the deformed Churches, and you ſhall finde not the leaſt footeſtep of ſuch *requeſts* or *recommendations* of themſelves to Gods *Saints*: it agreeth not with their Reformation, therefore it muſt be caſt out of their Synagogue. How farre our prayers to *Saints* differ from ſuch requeſts, our learned writers have (*x*) expreſſed, but Noveliſts, who *detaine* the *truth of God in injuſtice,* ſuppreſſe the ſame from their followers. As for the particular name of *Mediatour*, you ſhall finde the ſame attributed to *Moyſes* and others Deut. 5. 5. Galat. 3. 13. Iudic. 3. 9. & 15. So alſo you ſhall finde the *Saints* and *Angels* to have beene prayed unto, not as to our *fellow ſervants*, as our Noveliſts prophanely ſpeake, but as unto Gods friends and domeſtickes, and that by way of Invocation, Iob. 5. 1. & 33. 23. Geneſ. 48. 16. Exod. 32. 13. Pſalm. 90 11. & 131. 1. Zachar. 1. 12. Dan. 10. 20. Ierem. 15. 1. 2. Machab. ultim. 12. & 14. and elſewhere Tob. 12. 12.

(*x*) *S. Tho. 2. 2. q. 103. & T. T. ibid. Bellarm. l. de SS. beatitud. c. 17. Trid. ſeſſ. 25. & infra n. 12. ſupra n. 1.*

§. 2. *Two other Phantaſies againſt Prayers to Saints deſtroying one another.*

6. *Chriſt* (*y*) (ſaith the Apoſtata) *prayeth inceſſantly for us: therefore the Saints prayers for us are needleſſe, or elſe they are more efficacious*

(*y*) *Cordiall pag. 10. n. 2.*

efficacious, then the Sonnes. This Consequence you see, not onely excludeth the prayers of *Saints* in heaven, but also the prayers of one for the other on Earth: the one and the other is notoriously opposite to the Protestants owne doctrine, as you have heard them teach (z) above; and to the Common-sense of Christians. Yea, this consequence excludeth, prayer even for our selves: for seeing *Christ prayeth for us incessantly*; our owne prayer for our selves is eyther *needeleße*, or else its *more efficacious*, then Christs: and thus (a) *sinners build* on Christs *backe* their *iniquities*, casting all the burden on his shoulders, while themselves wallow in the ordure of sinne. Our Saviour himselfe saith, (b) *at that day you will aske in my name, and I doe not say unto you, that I will pray the Father for you.* There *is* (c) *a sinne unto death, I doe not say that any pray for it*: And (d) *to those that sinne voluntarily after notice of the truth, there is not now left a sacrifice for their sinnes.* As it is the *will of Christ that all be saved*, yet all are not saved: so he prayeth for all (whether properly, that is to say, by formall * petition, or interpretatively by reason of his merits or representation of his wounds. I doe not now question) and though his prayers be abundantly sufficient, yet our impiety doth render them oftimes inefficacious, because we make no use of such prayers nor apply the effects thereof unto our selves. And as, though he prayeth for our salvation in the qualitie of a Mediatour, yet doth he condemne us for our sinnes in the qualitie of a just Iudge: so though he *prayeth for us incessantly*, yet doth he exact of us our owne prayers for our selves, and the prayers of his friends and domestickes: (e) *goe unto my servant Iob* (saith our Lord unto the friends of *Iob*) *and he shall pray for you, his face* (or prayers for you) *I will accept, that your folly be not imputed to you.* (f) *If there be an Angel speaking for him, one among a thousand, he will take pitty of him, and say, set him at liberty.* (g) *Abrahams* intercession with God for the *Sodomits*, was so prevalent, as if there were onely ten just in the Towne, he had spared all the rest; and the intercession of *Moyses* and *Samuel* is knowne to have often saved the Israelits from Gods wrath and indignation. The humble (i) *Cananean* made her approach unto Christ, though then personally present, by the interposition and mediation of the Apostles.

(z) Numb. 4.

(a) Psal. 128. 3.

(b) Ioan. 16. 26.

(c) Rom. 6. 16.

(d) Heb. 10. 26.

* *Hoc est interpellare eum, dum semper Patri hominem quem suscepit, quasi nostrum pignus ostendit, & offert, ut verus Pontifex & æternus.* Sedul. Rom. 8. 34.

(e) Iob. ult. 8.

(f) Ibid. c. 33. 23.

(g) Gen. 18.

(h) Hierem. 15.

(i) Mat. 15.

7. As he honoureth his Saints with the dignity of (k)

(k) Matth. 19. 28.

Prayer to Saints doth not derogate to Chriſt.

Iudges, to judge the twelve Tribes of Iſrael without prejudice to his owne ſupreme office of Iudicature: So doth hee honour the ſame Saints with the title of mediatours without prejudice to his owne ſupreme prerogative of Mediatour. God by himſelfe may produce many effects without the concourſe of ſecondary cauſes, yet doth he not: ſo Chriſt by himſelfe alone may conferre upon us his bleſſings, yet doth hee not ſo alwayes, but admitteth the *interpellations* of his Saints & Angels; to the end that the members of ſo ſoveraigne an head, *glorying in him*, may ſhew their charity to their fellow-members. The fecunditie of the Vine-branch redoundeth to the Vine, and the luſtre of the Stars in the firmament is attributed to the Sonne: ſo the dignitie of mediation, which God himſelfe hath conferred on his Saints, redoundeth to him, who is King of Saints; wherein hee ſheweth himſelfe to be that fruitfull Vine, (*l*) *which extends its Vine-branches into the Sea*, and her boughes *unto the River*. God *heareth* not the (*m*) *prayers of* a ſinner: his prayers ſhall (*n*) *returne backe* unto his owne *boſome*. How then is the ſame God ſaid to pray for him inceſſantly? He alſo prayed for thoſe that (*o*) crucified him, yet did not his prayer receive effect.

(*l*) Pſal. 79. (or 80.) 11.
(*m*) Zachar. 7. 13.
(*n*) Pſal. 34. 13.
(*o*) Luc. 23. 34.

8. But (ſaith the *Apoſtata*) in the third phantaſie: (*p*) *what neede we uſe an interceſſor, when God himſelfe is neerer and heareth us better then any Saint?* See you not, how this phantaſie deſtroyeth the former, to wit, that Chriſt *prayeth inceſſantly* for us: for God is *neerer unto us*, than Chriſt himſelfe, as hee is man, in which qualitie (ſaith our (*q*) *Sedulius* with the Orthodoxe) he is our Mediatour. God is alſo neerer to us, then our fellow-ſervants on Earth, muſt not therfore our fellow-ſervants pray for us. Repayre, I pray you, to your titular Primate, and demand his reſolution herein according his own doctrine above expreſſed; *Davids* enemies ſaid, (*r*) *God hath forſaken him*, and thereupon tooke occaſion to *perſecute him*. But *David* prayed: *O God be not farre from me*; and it was the prayer of Chriſt (perſonated in *David*) when he was in the hands of the *Iewes*: (*s*) *Be not thou* FARRE *from me, O Lord, O my ſtrength, haſte thee to helpe me*. They pretended no ſuch priviledge as the *Apoſtata* doth, to have God alwayes ſo *neere* unto him, as he neede not pray unto him, eyther by himſelfe, or by any other *Interceſſor*, being forgetfull that God is indeede *neere* unto ſinners, but by his

(*p*) *Cordiall ſupra.*

(*q*) *Mediatorem non ad Deitatem Chriſti, ſed ad humanitatem referendam doceret. Sedul. Rom. 3. 26.*

(*r*) Pſal. 70. (or 71.) n. 12.

(*s*) Pſal. 21. or 22, 11.

his vindicative Iultice to punish them. Yet being grounded on this priviledge they have for this cause (as it should seeme) excluded Christ himselfe from the supreme Office of Mediatour: for as God he cannot be Mediator, because he is the person offended: as man, he is *farther from us* then God, and may have no longer eares to heare us, then any the Saints of Heaven. Therefore as man he must be cast out of the Office of Mediatour. This is their shamefull (*t*) doctrine, which they blush to discover; and proceedeth from the deniall of prayer to Saints.

Christ excluded from office of Mediator by deniall of prayer to Saints.

9. The (*w*) *Apostata* would know, why prayers avayle more *in one place, than in another*? His owne Master (to both their confusions) will tell him, because (*x*) *at the Memorials and Martyria, that is to say, at the places wherein the Martyres bodies were layd, the Lord* was *pleased to give a gracious answer to such prayers*, as were there made; *and to doe many wonderfull things for the honouring* of their *Christian profession.* And if the *Apostata* will learne also further dexteritie to corrupt venerable Antiquity, the same great Master will suggest unto him, where *S. Augustine* teacheth that God (*y*) *PER eorum memorias*, BY *the Memorials* of Martyrs did supply the *necessities* of their *suppliants*, that he thrust in for the word (BY) the word (AT) least the faithfull should take notice of the great authoritie, that the Saints and Martyres have with that God, for whose faith and profession they have *layd their lives.* God hath promised to grant (*z*) unto us *what soever we aske of him in his* CHVRCH, which is a priviledge he granted not to other places; and an infinitie of examples may be alleaged, which shew, that in those places, that are consecrated unto him, or honoured with the shrines of his blessed Martyres, there hee more bountifully and more readily distributs his graces. See 1. Reg. 1. 9. 19 & 3. Reg. 8. 54. and * elsewhere. The *Apostata* being wilfully ignorant of this (*a*) *Cause*, saith, *The* CAVSE why we pray in such places, *is* (*getting*) *the answer never gotten or given.* Stupid *Apostata*; seest thou not *the answer given*, even by the best of thine own deformed Gospel? Its thine experience in *getting*, shamefull beggerly *getting*, in *Paris*, & the pottage-pot, which for many yeares was *gotten* and *given* thee of charitie at the *Iesuits* dore there, hath made thee so well acquainted with *getting*, and hadst thou not by meanes of thy borrowed plush-Cloake (who alwayes wentest in ragges before) nested thy

selfe

(*t*) *Calv. ep. ad Polon. & tract. Theol. pag.* 94. *& l.* 2. *Instit. c.* 14. 2. *loc com. Bucan loc.* 2. *de Christ.* §. 29. 30. 22. *Smiglesius, Kemnit. Melanthon, Sarnitius. &c.*

(*u*) *Cordiall pag.* 10. *n.* 4.

(*x*) Vsher answer pag. 434. 435.

(*y*) Answer 434. 435.

(*z*) 3 Reg. 8. 30. &c. Luc. 19. 5. Matth. v. 13.

* *Cummian. ep & discours. pag.* 97.

(*a*) Cordiall pag. 10.

selfe with our good *Dublinian* Gentleman, *Bartholomew Ba*
thou hadst still lived by the fame trade, and I doubt whethe
thy art or friends will be as yet able to preserve thee from th
fame.

§. 3. *The Apostata his last phantasie.*

(y) Cordiall p. 10. nu. 5.

10. *Lastly* (y) *I demaund* (saith he) *if S. Peter had prayed God forgive me that sinne, that I was never Repentant for, whether God in this case would forgive me, or no.* He officiously shapeth this answer for us. *You will answer, that S. Peter is not so rash as to pray for me, unlesse he sees me repentant.* An answer more commending *S. Peters* charity were: that *S. Peter* in that case, would pray to God to conferre upon him exuberance of grace, by which I might be repentant. Had the *Apostata* given this answer he had prevented himselfe in this second demand: *whether God would forgive me seeing my repentance; whether S. Peter had prayed for mee or no?* Doe but place (judicious Reader) *Christ* in this ratiocination in stead of *S. Peter*, and thou shalt finde Christ himselfe, aswell as *S. Peter* excluded from the office of Mediator. *I demand, if* Christ *had prayed God to forgive me that sinne, that I was never repentant for, whether God in this case would forgive me or no? You will answer Christ is not so rash, as to pray for me, unlesse he sees me Repentant.* But *I demand, whether God would forgive me seeing my repentance, whether* Christ *prayed for me or no. Verily his owne promise assureth me he would.* Loe, how this ratiocination excludes Christ himselfe from the office of Mediatour. Nay, if it were ought worth, it would also exclude the common office of Charity in praying one for another, yea our prayer for our selves, as the judicious Reader may observe. (z) *Abraham* prayed for those of *Sodome* though they lived & died in sin without Repentance, and (a) *Moyses* prayed often for *Pharao*, and for the *Israelits*, and obtained both pardon and repentance for the *Israelits*, though not for *Pharao*. Christ our Saviour himselfe (b) prayed for his enemies that Crucified him; so did (c) *S. Stephen* for those that stoned him to death; yet all of them, few exempted, died impenitent. Was therefore this their heroicall acts of charitie to be reprehended, and held superfluous?

Christ excluded from the office of mediator.

(z) Genes. 18. 23. &c.
(a) Exod. 8. 12. 30 & 9. 18. 33. &c. & 14. 15. &c.
(b) Luc. 23. 34.
(c) Act. 7. 60.

11. *S. Peter* himselfe assured us (d) *he would use diligence to have us often, even after his death, that wee might keepe a memorie*

(d) 2 Pet 1. 15.

admonitions, and that by daily prayers for us, as the * Fa-
ers interpret that paſſage. (e) *The ſhadow of Peter* (ſaith *Saint*
uguſtine) *paſſing by did cure the infirme*, whom it *overſhadowed*: *If*
HEN (on Earth) *the ſhadow of his body, could give ayde, how much*
ore NOVV in Heaven *the fulneſſe of his vertue. If then a cer-*
ine winde of him paſſing by did profit ſuch as made ſupplication to
im, how much more now his permanent grace, &c. If he was
powerfull before Martyrdome, to give ayde to thoſe, that
ade ſupplication unto him. How much more efficacious is he *after*
umph? If the damned (*f*) in hell had ſo much naturall
aritie left, as to pray and intreat for their friends on Earth;
w much more charitie may we thinke, have the bleſſed in
aven to pray for their fellow-members on Earth. (*g*) *If*
e member ſuffer any thing, all the members ſuffer with it, or one
ember glory, all the members rejoyce with it (ſaith the Apoſtle) and
erefore there (*h*) *ſhall be joy before the Angels of God in heaven*
on the converſion of one ſinner. *As the Angels rejoyce* (ſaith our
dulius) *at ſuch as doe penance ſo doe they grieve, at ſuch as deny*
be converted. And every ſuperiour creature doth behold our agonies
d conflicts, and doth grieve, when we are overcome, rejoyce with us,
hen we overcome. But they queſtion us, how have the Saints
long eares to reach our voyces and ſo piercing eyes to watch our ne-
ſſities. Calvin. lib. 3. Inſtit. cap. 2. §. 24. And wee queſtion
em, whether they hold this obj ection ſolid againſt Chriſt
ur Saviour alſo, as he is man; if they doe, then do they ex-
ude him from the office of Mediator, aſwell as the reſt of
he Saints; if they doe not, what *longer Eares* or more *piercing*
es will they aſſigne unto him, as he is man, then unto the
eſt of the Saints, ſeing all have the ſame ſpecificall humane
ature? We aske them further how they heare our *requeſts,*
terpellations, and commendations made unto them; which the
ncient Fathers, and Doctors (as you have heard them con-
eſſe) have made unto them? If the very damned in hell
ave knowledge of the neceſſities of their friends on Earth,
nd the Apoſtaticall Angels, even by the (*k*) naturall

* *Chryſo orat. in princ. Apoſtol. Petr. Damian l. 3. epiſt. 8. plures vide apud Suar. 3. p to. 2. diſp. 23. & Bellar. l. 1. de Sanctis.*

(e) *Ponebant, inquit, infirmos ſuos, ut umbra ſaltem tranſeuntis Petri obumbraret eos. Si tunc opem ferre poterat umbra corporis, quanto magis nunc plenitudo virtutis? Si tunc ſupplicantibus proderat umbra quædam pertranſeuntis, quanto magis gratia nunc permanentis, &c. Si ad præſidia ſupplicantium tam potens fuit ante martyrium, quanto magis efficax poſt triumphum. Auguſt ſerm.*

29. de Sanct. in medio. (*f*) Luc. 16. 27. (*g*) 1 Cor. 12. 26. (*h*) Luc. 15. 7. 10. (*i*) *Sicut gaudent Angeli ſuper Pœnitentes, ita dolent ſuper converti nolentes, &c. omnis autem Creatura ſuperior, agones & certamina noſtra ſpectat, & condolet, cum vincimur: cum vincimus, congaudet. Senal. Rom. 8. 22.* (*k*) *Vide* 1. *part. de Cognit. Angelor.*

knowledge,

How the Saints heare us.

knowledge, which is a property of angelicall substances, doe know the most secret thing, that we do here on Earth, at least upon any outward signe thereof made, as the Schoolemen teach, and * experience proveth: how much more should the blessed Saints and Angels know the same secrets, unto whose naturall knowledge God hath added (*l*) the supernaturall gift of the light of glory, and beatificall vision, by which they see in the Divine Essence, as in a beautifull looking-glasse, all the vowes, necessities, and desires of their supplyants; whereunto are added the gifts of Prophecie, infused science, and agility, whereby they may in a moment be here on Earth * present with their supplyants. Men on Earth by knowledge participated from God did know the secrets of mens hearts, as the (*m*) Scriptures, and our (*n*) Irish Doctors do avouch: why then should we deny the same priviledge to the Saints of Heaven, especially when the same Scriptures doe plainely affirme that they *rejoyce at our conversion*, which they could not doe, had they not the knowledge thereof. And we know that the spheare of the intellective facultie of spirituall substances is not confined to so short a distance, as is the spheare of the organicall faculties of corporall substances. More the Schoolemen.

12 But (*o*) *who did intercesse for* Adam *or the first soule that obtained forgivenesse; for before the first there was no Saint to intercesse for any*, saith the *Apostata*. O profound speculation! If we tell him, there *were* the blessed Intelligences, who were in Heaven before Adam sinned. Will not the Apostata, thinke you, be reduced to *non plus ultra*? And if that will not please him; his wife *Eva*, at least, on Earth might pray for him, as the Turn-coats good-wife doth peradventure now pray for him, for he hath neede. But what sayest thou, O Apostata, Christ himselfe was not then *in rerum natura*, when the first man *obtayned forgivenesse*; wilt thou therefore exclude Christ also from the office of Mediatour? Wee let thee know then, that Invocation of Saints is not held a matter of such necessitie in Gods Church, as if we called not upon the Saints, we could not be saved; we know that thousands, who were never capable to pray to the Saints, have beene saved. The error herein lyeth, that the lawfulnesse thereof is denyed by Novelists, and Gods domestickes in heaven rob'd of that power

* *Bed l. 5. hist. cap. 19. vitæ Fursei.*

(*l*) 1 *part. q.* 12.

* *Nuntiantib. sibi Angelis, qui ascendunt & descendunt Sedul. Rom.* 2. 8.

(*m*) 1 Reg. 9. 19. 4 Reg. 5. 26. & c. 6. 12. 32. Dan. 2. 29.

(*n*) *Sedul. sup. let.* 1. & Rom. 11. 34. & *Bed. in vita Cuthbert.*

(*o*) Cordiall pag. 11.

wer and honour with God, which they, and others had and have with the ſame God on Earth. To conclude, our prayer to Saints is percloſed ordinarily thus; *Through Ieſus Chriſt our Lord*; and in our Letanies we make this diſtinction; in praying to Saints, we ſay, *Pray for us*; in praying to God we ſay, *Have mercy on us*; thereby attributing all the efficacie of the Saints prayers, unto that God, that made them Saints. Which ſacred ſubordination is lively expreſſed in the preſentation of the (p) *prayers of Saints* by the *twenty foure Elders*, and other Saints to the ſupreme *Angel*, Chriſt, to be by him offered on *the golden Altar* before the *throne of God*. See above numb. 1. & 2.

(p) Apoc. 5. & 8. ſup. n. 2.

CHAP. IIII.

The Apoſtata his arguments againſt Purgatory are confuted, retorted, and the Catholicke doctrine confirmed.

§. 1. *The Apoſtata his firſt, and third argument, wherein its proved, there are more places then two after death.*

1. THe *Apoſtata* denyeth, there is any place, which is a *priſon*, (a) *wherein the ſoules remaine, untill they pay the laſt farthing*: in maintenance of this his denyall he propoundeth his firſt argument out of Matth. 7. *Ther's but two wayes onely. Therefore beſides Heaven and Hell, there is no Purgatory, or third place.* I reade no ſuch, (*there is, but two places onely*) in all S. Matthew. I reade indeede in him of (b) *a large way leading to perdition*, and of a *ſtrait way leading to life*; and withall I reade in him (c) and in S. Luke alſo, *a way* leading to this *priſon, whence*, he that is *committed, ſhall not get out till hee pay the laſt farthing*, which priſon (d) venerable antiquitie doth call *Purgatory*, as we doe. Where were then the Apoſtata his eyes, that he could not ſee the *way* to this *priſon*? cuſtome hath wrought in him a facility to lye, and incredulity difficultie to beleeve. If there be but two places, Heaven and Hell, where ſhall we finde (e) the terreſtriall Paradiſe, where our forefather *Adam* lived? where ſhall we finde the place, where *Enoch* and *Elias* keepe their reſidence, neither of both being as yet in heaven or Hell, as the Fathers (f) avouch? And (to ſpeake nothing of *limbus Patrum* or *limbus Puerorum*) where ſhall we find *Calvin* & *Luthers* (g) receptacle, where the ſoules (in their judg-

(a) Cord. p. 11. & 12.
(b) Matth. 7. 13. 14.
(c) Matth. 5. 26. 27. * Luc. 12. 58.
(d) Cypr. ep. 12. ad Anto. Orig. Hieron. Hilar. Ambroſ.
(e) Gen. 2. 8.
(f) Gen. 5. 28 Eccli. 44. 16. Hebr. 11. 5. Iuſtin. q. ad Orthod. q. 75. 76. 85. Iren. l. 5. c. 3. Niceph. l. 1. c. 31. Bonav. medit. c. 91. 98. S. Tho. in 3. d. 22. q. 3. ar. 2. in fine.
(g) Inſtitut. l. 3. cap. 20. §. 20. 24. & cap. 25. §. 6. & in pſicopan. §. nec minus evidenter. Lamb. prælect. in Gen. & alibi.

ment) doe ſojourne, untill the laſt day? *Foolish* (*h*) *talke and ſcurrility are not perpetually excluded from the Kingdome of God* (ſaith *Sedulius*) as *fornication is*; for both *have not the ſame guilt*, or puniſhment due to them; and for both *there are divers manſions with my Father*. *Lazarus* ſurely, and others ſuſcitated, had different manſions during the ſeperation of their ſoules, from thoſe that were in Heaven and Hell.

2. As there are but two kinde of *definitive ſentences*, the one to ſalvation, the other to damnation: ſo there are indeed but two chiefe places, Heaven and Hell, whereto the ſentenced are addicted perpetually: other interjacent places there are, as *Purgatory*, verbi gratia, leading unto that chiefe place, Heaven, whereunto, as it were by an *interlocutory ſentence* ſome are addicted (*i*) *untill* they perfectly expiate eyther the (*l*) veniall ſins, wherewith they were taynted at their departure, or diſcharge by *ſatiſpaſion* the *temporall punishment* as yet remayning due to their ſinnes remitted before death. Hereof the Scriptures (*m*) doe afford us plentifull teſtimonie, & the (*n*) Fathers inſtruct us, that as there are three ſort of people, who after different manner doe live in this world, and depart hence; ſo are there three ſeverall places allotted for them in the world to come. Some there are, who as they lived, ſo they parted this world fully expiated by Chriſts grace and Sacraments from all ſort of ſinne, and all puniſhment due thereunto, eyther temporall or eternall; and ſuch immediatly have free entrance into Heaven. Others there are, who as they lived, ſo died full fraught with deadly ſinne; to whom by Gods juſt judgement is allotted Hell and eternall flames. A third ſort of people there are, who indeede lived and died well, but yet not ſo perfectly expiated from all ſort of ſinnes, mortall and veniall, and from the temporall puniſhment due thereunto, as they may have immediatly after death entrance into Heaven, whereunto (*o*) *no thing polluted* with ſinne can have acceſſe: and unto theſe that *priſon* of Purgatory (whereof *S. Matthew* (*p*) ſpeaketh) is deſigned; where they remaine untill the dregs of their petty crimes be quite exhauſted, and the temporall puniſhment fully diſcharged, wherein they were ingaged: which being accompliſhed, then are they diſmiſſed,

h *Quib.* (fornicat. &c.) *qui fuerit obnoxius hereditatem in regno Chriſti & Dei non poſſit habere &c. Stultiloquium & ſcurrilitas, nec in perpetuum excludit à regno Dei, &c. quia ſtultiloquiũ, & ſcurrilitas non eundem habent reatum, quem fornicatio, &c. Neque vero iſta dicentes, locum ſtultiloquio & ſcurrilitati damus, dum non excludantur à regno, quoniã apud Patrem diverſæ ſunt manſiones*, Sedul. Epheſ. 5 6.

(*i*) Matt. 5. 37.

(*l*) Prov. 24. 16. Eccleſ. 7. 21. Luc. 12. 48. 1. Ioh. 5. 16.

(*m*) 2. Reg. 12. 14. 2. Reg. ult. 25. 2 Reg. 13. 26. Exod. 32. 14. 27. Numb. 14. 26.

(*n*) Sedul. *modo infra citandus*, Auguſt. & alij. See hereafter numb. 7.

(*o*) Apoc. 21. 27.

(*p*) Mat. 5. 26. 27. & c. 12. 32.

dismissed, and as (q) *living and holy sacrifices pleasing to God, presented before the Altar of God in Heaven, there to raigne for ever and ever.* See more numb. 7.

(q) Rom. 12. 1

3. *There is* (r) *indeede a manner of living* (saith S. Augustine) *that is not so good, as it may not require those* sacrifices *after death, nor yet so evill, as they may not profit it after death. But there is such* a manner of living *in good, as it neede not those things: and there is againe such* a manner of living *in evill, as it may not be* HOLPEN *by these* sacrifices, *when this life parteth.* Of these three sort of people, and of their works the Apostle speaketh, 1. Cor. 3. 12. 13. and of this later sort, he saith, (s) *they shall be saved, but yet so as it were, by fire:* by *the fire of Purgatory*, say our ancient Irish Doctors *Sedulius* and *Claudius* in their Commentaries on that passage, therein following *S. Augustine* and the rest of the Orthodoxe. (t) *When he saith (yet so as by fire) he sheweth indeed that he will be saved* (saith *Claudius*) *but that he shall suffer punishment, that being* PURGED *by fire, he may be saved, and not, as the perfidious, be tormented for ever with everlasting fire.* More cap. 5. numb. 7.

(r) *Est quidem vivendi modus, nec tã bonus ut non requirat ista post mortem, nec tam malus, ut ei non profint ista post mortem; est vero talis in bono, ut ista non requirat: & est rursus talis in malo, ut nec his valeat, cum hæc vita transierit, adjuvari.* Auguſt. Enchirid. c 90

(s) *Sic tamen quasi per ignẽ, quia igne purgatorio judicij probabitur,* Sedulius, 1, Cor, 3, 13.

(t) *Cum dixit, sic tamẽ, quasi per ignem, ostendit salvum quidem illum futurum, sed pœnes illũ passurum, ut per ignẽ,* Purgatus *fiat salvus, & non sicut perfidi æterno igne in perpetuum torqueatur,* Claud. MS. in 1 Cor. 3. 13. ex Bibliot. MS. Regis Christian. Paris.

4. As *S. Augustine* here affirmeth, that the prayers and sacrifices of the living doe PROFIT and HELPE the dead; so doth our *S. Patricke* teach in the twelth Canon of his Synod, which he intituleth, *De oblatione pro defunctis, of sacrifice for the dead:* (u) *give eare unto the Apostle saying, there is a sinne to death, I doe not say, that any pray for him: and our Lord saith, doe not give the holy one* (doe not offer the sacrifice) *for Dogs: For he that in his life time did not deserve to receive the sacrifice, how can it* HELPE *him after death.* Which is the plaine doctrine of *S. Augustin Enchirid.* cap. 109. his obtayning from God that place called *Purgatory* testified by all sort of Chroniclers, and approved by experience, doth confirme the Catholicke doctrine. So likewise doth that which wee reade in venerable *Bede* in the life of our *S. Fursey*, attesting (x) *that although that*

(u) *Audi Apostolum dicentem, est autem peccatum ad mortem, non pro illo, dico, ut rogat quis: & Dominus, nolite donare sanctum Canibus, qui enim in vita sua sacrificium non meruerit accipere, quomodo post mortem illi poterit adjuvare* Synod S. Patricij c. 11. MS.

(x) *Etsi terribilis iste & grandis rogus videtur tamen juxta merita cperum singulos examinat: quia uniuscuiusque cupiditas in hoc igne ardebit: Sicut enim quis ardet in corpore per illitam voluptatem, ita solutus corpore ardebit per pœnam,* Bede l. 3. cap. 19.

ment) doe sojourne, untill the last day? *Foolish* (*h*) *talke and scurrility are not perpetually excluded from the Kingdome of God* (saith *Sedulius*) as *fornication is*; for both *have not the same guilt*, or punishment due to them; and for both *there are divers mansions with my Father*. *Lazarus* surely, and others suscitated, had different mansions during the seperation of their soules, from those that were in Heaven and Hell.

2. As there are but two kinde of *definitive sentences*, the one to salvation, the other to damnation: so there are indeed but two chiefe places, Heaven and Hell, whereto the sentenced are addicted perpetually: other interjacent places there are, as *Purgatory*, verbi gratia, leading unto that chiefe place, Heaven, whereunto, as it were by an *interlocutory sentence* some are addicted (*i*) *untill* they perfectly expiate eyther the (*l*) veniall sins, wherewith they were taynted at their departure, or discharge by *satispasion* the *temporall punishment* as yet remayning due to their sinnes remitted before death. Hereof the Scriptures (*m*) doe afford us plentifull testimonie, & the (*n*) Fathers instruct us, that as there are three sort of people, who after different manner doe live in this world, and depart hence; so are there three severall places allotted for them in the world to come. Some there are, who as they lived, so they parted this world fully expiated by Christs grace and Sacraments from all sort of sinne, and all punishment due thereunto, eyther temporall or eternall; and such immediatly have free entrance into Heaven. Others there are, who as they lived, so died full fraught with deadly sinne; to whom by Gods just judgement is allotted Hell and eternall flames. A third sort of people there are, who indeede lived and died well, but yet not so perfectly expiated from all sort of sinnes, mortall and veniall, and from the temporall punishment due thereunto, as they may have immediatly after death entrance into Heaven, whereunto (*o*) *no thing polluted* with sinne can have acceese: and unto these that *prison* of Purgatory (whereof *S. Matthew* (*p*) speaketh) is designed; where they remaine untill the dregs of their petty crimes be quite exhausted, and the temporall punishment fully discharged, wherein they were ingaged: which being accomplished, then are they

h *Quib.* (fornicat. &c.) *qui fuerit obnoxius hæreditatem in regno Christi & Dei non possit habere &c. Stultiloquium & scurrilitas, nec in perpetuum excludit à regno Dei, &c. quia stultiloquii, & scurrilitas non eundem habeant reatum, quem fornicatio, &c. Neque vero ista dicentes, locum stultiloquio & scurrilitati damus, dum non excludantur à regno, quoniã apud Patrem diverse sunt mansiones*, Sedul. Ephes. 5 6.

(*i*) Matt. 5. 27.

(*l*) Prov. 24. 16. Eccles. 7. 21. Luc. 12. 48. 1. Ioh. 5. 16.

(*m*) 2. Reg. 22. 14. 2. Reg. ult. 39. 2 Reg. 23. 26. Exod. 32. 14. 27. Numb. 14. 26. (*n*) Sedul. *modo infra citandus*, August. & ali. See hereafter numb. 7. (*o*) Apoc. 21. 27. (*p*) Mat. 5. 26. 27. & c. 12. 31.

dismissed,

diſmiſſed, and as (q) *living and holy ſacrifices pleaſing to God, preſented before the Altar of God in Heaven, there to raigne for ever and ever.* See more numb. 7.

3. *There is* (r) *indeede a manner of living* (ſaith S. Auguſtine) *that is not ſo good, as it may not require thoſe* ſacrifices *after death, nor yet ſo evill, as they may not profit it after death. But there is ſuch* a manner of living *in good, as it neede not thoſe things: and there is againe ſuch* a manner of living *in evill, as it may not be* HOLPEN *by theſe* ſacrifices, *when this life parteth.* Of theſe three ſort of people, and of their works the Apoſtle ſpeaketh, 1. Cor. 3. 12. 13. and of this later ſort, he ſaith, (s) *they ſhall be ſaved, but yet ſo as it were, by fire:* by *the fire of Purgatory*, ſay our ancient Iriſh Doctors *Sedulius* and *Claudius* in their Commentaries on that paſſage, therein following *S. Auguſtine* and the reſt of the Orthodoxe. (t) *When he ſaith (yet ſo as by fire) he ſheweth indeed that he will be ſaved* (ſaith *Claudius*) *but that he ſhall ſuffer puniſhment, that being* PURGED *by fire, he may be ſaved, and not, as the perfidious, be tormented for ever with everlaſting fire.* More cap. 5. numb. 7.

4. As *S. Auguſtine* here affirmeth, that the prayers and ſacrifices of the living doe PROFIT and HELPE the dead; ſo doth our *S. Patricke* teach in the twelth Canon of his Synod, which he intituleth, *De oblatione pro defunctis, of ſacrifice for the dead:* (u) *give eare unto the Apoſtle ſaying, there is a ſinne to death, I doe not ſay, that any pray for him: and our Lord ſaith, doe not give the holy one* (doe not offer the ſacrifice) *for Dogs: For he that in his life time did not deſerve to receive the ſacrifice, how can it* HELPE *him after death.* Which is the plaine doctrine of *S. Auguſtin Enchirid.* cap. 109. his obtayning from God that place called *Purgatory* teſtified by all ſort of Chroniclers, and approved by experience, doth confirme the Catholicke doctrine. So likewiſe doth that which wee reade in venerable *Bede* in the life of our *S. Furſey*, atteſting (x) *that although that*

(q) Rom. 12. 1

(r) *Eſt quidem vivendi modus, nec tã bonus ut non requirat iſta poſt mortem, nec tam malus, ut ei non proſint iſta poſt mortem; eſt vero talis in bono, ut iſta non requirat: & eſt rurſus talis in malo, ut nec his valeat, cum hæc vita tranſierit, adjuvari.* Auguſt. Enchirid. c 90

(s) *Sic tamen quaſi per ignẽ, quia ignis purgatorio judicij probabitur,* Sedulius, 1. Cor. 3. 13.

(t) *Cum dicit, ſic tamẽ, quaſi per ignem, oſtendit ſalvum quidem illum futurum, ſed pœnas illũ paſſurum, ut per ignẽ,* Purgatus *fiat ſalvus, & non ſicut perfidi æterno igne in perpetuum torqueatur,* Claud. MS. in 1 Cor. 3. 13. ex Biblioth. MS. Regis Chriſtian. Pariſ. (u) *Audi Apoſtolum dicentem, eſt autem peccatum ad mortem, non pro illo, dico, ut rogat quis: & Dominus, nolite donare ſanctum Canibus, qui enim in vita ſua ſacrificium non meruerit accipere, quomodo poſt mortem illi poterit adjuvare* Synod S. Patricij c. 11. MS. (x) *Etſi terribilis iſte & grandis rogus videtur tamen juxta merita operum ſingulos examinat: quia uniuſcuiuſque cupiditas in hoc igne ardebit: Sicut enim quis ardet in corpore per illicitam voluptatem, ita ſolutus corpore ardebit per pœnam,* Bede l. 3. cap. 19.

fire seeme terrible and great, yet it examineth every one according the merits of their workes, because the lust of every one shall burne in this fire: for as one burneth in the body by unlawfull pleasure, so being loosed from the body he shall burne by due punishment. This conclusion proved and delivered by our *S. Brandon* unto his Monkes(a) (*the prayer of the living doth profit much the dead*) doth adde vigour unto the former testimonies, as also the (a) *Requiem Masses* celebrated by the ancient Irish for *rest* of the deceased, which (among many other Records) you shall finde remarkably expressed in the life of our *Saint Malachy*, who by frequent *offering* * *the living bread, which came downe from heaven for his deceased sister* caused by degrees the spots of her sinnes to bee washed away, and her selfe to bee invested with the *white Garment* of Charity, and *associated among the Blessed.* Whence *S. Bernard*, who writeth the life of *S. Malachy* thus discourseth: *Thou seest, Reader, how prevalent is the daily prayer of the just, &c. Doth not the prayer of S. Malachy serve unto thee to have supplied, after a manner, the stead of one breaking the gates of Heaven, when as the sinfull woman obtayned by her Brothers weapons, what was denied her owne merits.* This POWER, good IESVS, *thou doest performe, who art strong and holy to save soules, doing mercie and power in thine* OVVNE ARME, *and reserving it in the Sacraments for thy Saints, that are on Earth, untill the worlds consummation. This Sacrament is truely powerfull to consume sinnes, to beate backe obvious powers, to bring into heaven those that returne from the Earth.* Vnto this authority of S. Bernard, I trust, our adversaries will give credit, seing they, in the like cases, do ingeniously confesse, (b) *they have no reason, but to believe* his *testimonie.* Yet if they will have a further confirmation of the like power of the holy sacrifice, they may be pleased to reade venerable (c) *Bede* relating the wonderfull effects of the same sacrifice offered by one Brother for the other, who being a Captive with the enemies, could never be fettered,

(a) Vsher. discours pag. 29.

* *Discusso numero dierum, quem audierat, ipsum esse reperit, ex quo pro ea panem de cœlo verum non obtulisset &c. Bern. in vit. Malachiæ cap. 4.*

Cum ille perseveraret curans ne qua die solita stipe frustraretur, &c. id. ibid. tandem visa est aggregari Cœtui Candidatorum & in veste candida ibidem.

Vides Lector, quantum valeat deprecatio Iusti assidua, &c. nonne tibi videtur Malachiæ oratio vicem quodammodo effractoris exhibuisse cœlestis portis, quando peccatrix mulier fraternis obtinuit armis, quod suis meritis negabatur. hanc vim, Iesu bone, tu qui pateris, facis, validus & pius ad salvandum, faciens misericordiam & potentiam in brachio tuo, & in Sacramento servans sanctis, qui in terris sunt usque ad consummationem seculi. hoc plane Sacramentum potens peccata consumere, debellare obvias potestates, inferre cœlis revertentes de terra. Bernard. in vita Malachiæ c. 4.

(b) Vsher. discourse. pa 79. new edit. and answer pa. 548. new edit. (c) Bed l. 4 c. 22.

manicled.

manicled, or bound by them, while his brother the Prieſt continued celebrating Maſſe for him.

5. And all theſe teſtimonies doe perfectly conſpire with that doctrine delivered by *S. Epiphanius* againſt the hereticke *Ærius*, who (as moderne Sectariſts now) ſo hee then, did deny, that the prayer of the living did *profit the dead*. Againſt which hereticke the holy Fathers delivereth this Catholick Concluſion; that the (d) *prayer of the living did* HELPE *and* PROFIT *the dead*: and both *S. Epiphanius*, *S. Auguſtine*, and other Fathers with our Orthodoxe Iriſh doe derive their doctrine from holy writ, teaching; (e) *That it is a holy and ſalutary thought to pray for the dead, that they may be quite from their ſinnes.* Which paſſage with many others (f) they profeſſedly aſſumed to prove the prayer of the living doth helpe the dead, little dreaming, any Sect ſhould ſprout upon the face of the Earth, that dared not onely to declare thoſe two Bookes of the *Machabees Apocrypha*, but alſo to deny leſſe credit thereunto, then to any Eccleſiaſticall or prophane hiſtory. Herein is wonderfully exerciſed that (f) *Communion of Saints*, which divine faith aſſureth us, to be betweene the fellow-members of Chriſts myſticall body; when as the living on Earth by their prayers and ſuffrages doe aſſiſt ſuch as (g) *die in our Lord*; and thoſe that *die in our Lord*, afterward triumphing in Heaven, doe aſſiſt by their interceſſion with God thoſe that walke as yet in the pilgrimage of this life. And from what wee have here ſaid, you may with facilitie evacuate all the ſtrength of of the Apoſtata his third Argument taken out of Eccleſ. 11. Yet ſee more hereafter numb. 9.

We joyne with Epiphanius, againſt Aerius & moderne ſectaries.

(d) See for this S. Epiphan. and the Archhereticks own words *apud ipſum*. Vther. anſwer. qu. of prayer for the dead pag. 258. 259.

(e) 2 Mach. 12. 43.

(f) *Auguſt. l. 1. de cura pro mort. cap. 1. Greg. l. 4. dialog. ca. 50. & 55.*

(f) *Symbol. Apoſtol.*

(g) *Apoc. 14. 13.*

§. 2. *The reſt of the Apoſtata his frivolous objections.*

6. *WE have in our* (h) *Dominicall prayer*, and *forgive us our treſpaſes, as we forgive them their treſpaſſe. Therefore as God would have us forgive them, that offend us wholy and abſolutely, in like manner he forgiveth us wholy and abſolutely.* We grant (Apoſtata) all that is inferred, that God doth forgive us wholy and abſolutely *tam quoad culpam, quam quoad pœnam*, when the penitents contrition, and deteſtation of ſinne doth reach to that height of perfection, as the goodneſſe thereof may parallell the malice of the ſinne; in which caſe we tould you, * that ſuch perſons

(h) *Cordall pag. 11. n. 2.*

* Numb. 2.

ſons goe immediatly to heaven; and we proclayme anathema againſt moderne Sectaries (*i*) who in a farre more tranſcendent degree of impiety, then ever the *Montaniſts* and *Novatians* did, doe at this day teach, that neyther the bloud of Chriſt, nor all the powers of heaven, of God by himſelfe immediatly, or by his holy Sacraments, Baptiſme or Penance, can truely forgive us our treſpaſſes, or waſh away from the ſoule of man, though he lived ever ſo penitent, one onely deadly ſinne, originall or actuall. But what? if a man defamed me, I am held before God *wholy and abſolutely to forgive him*, when I caſt away all malice, hatred, and vindicative ſpirit againſt him, though in the interim by courſe of Iuſtice I looke for reſtitution of my good name and an honourable ſatisfaction, &c. So the God of mercie *wholy and abſolutely forgiveth us our ſinnes*, though he exact of [a] us *true penance* together with competent *ſatisfaction* by temporall puniſhment.

(*i*) *Art.* 9. & 15. *inter art.* 39. & *Rogers analyſis. ibid.*

[a] Pſal. 6. 7. Matth. 3. 8. Luc. 3. 8. Act. 2. 38. 2 Cor. 7. 8. 9.

7. The *Apoſtata* foreſeeing, even by the practiſe of their owne Courts, aſwell ſpirituall as temporall, that after the fault is wholy forgiven, a temporarie puniſhment is inflicted on the delinquent, by way of preoccupation tels us, that (*k*) *the malefactor is puniſht, firſt that he ſhould not commit the ſame fact againe. Secondly that by his example others might be hindred from committing ſuch a crime.* Marke I beſeech you, how, ſhunning the path-way of truth, they fall into the pit of error: a malefactor is puniſhed (according this new doctrine) for the fault, which he may doe, and peradventure will never doe; and left ſcot-free for the fault hee hath actually done. Hee is excuſed for the fact he hath done; but puniſhed for the fact he hath not done: He is *puniſhed, that he ſhould not doe the ſame fact againe*, but freed for the ſame fact already done, and when he happens to *commit the ſame fact againe*, hee may plead; I am already puniſhed for this fact (for I ſhould not doe it) and therefore I muſt now paſſe ſcot-free. Againe a man is puniſhed for the fault of another, or rather for the fault, which an other will never doe, being *hindred by this example*, and freely acquitted for the fault he hath done. If a man did enter into the Kings Bench-office, and examine the Records there, why ſuch a man was whipped ſuch a day, being acquit of death by the Iury, you will finde by the indictment, that hee is whipped for ſuch an individuall fault committed ſuch a day,

(*k*) *Cordiall pag.* 11.

Temporall puniſhment due to the ſinne remitted.

on

on such a person, and not for the fault he *should*, or was hereafter to commit; much lesse for the fault of him that the next tearme should come to the barre for the like crime: for so still he had beene freed of the punishment due to his owne crime, and punished for another mans, which other man might, at his time, well pleade; such a man is already punished for my crime; for he is punished as an *example to hinder me*; therefore I am to be freed, otherwise a double punishment will be inflicted on two persons for one crime committed by one man. Is not this rare Iustice? Punishment is knowne to be due to the fault committed, and not to the fault, which we have not committed, as appeareth in the damned now punished in Hell, who are there eternally punished, because the crime is eternally irremissible. When our Lord *forgave* David *the sinne of adultery*; he added a *veruntamen, yet notwithstanding*; BECAVSE *thou hast caused the enemies of our Lord to blaspheme. Propter hoc,* FOR THIS, *the Child that is borne unto thee shall die.* Where you see a temporary punishment inflicted for the *fault committed* and *remitted*, and not for the fault, which *should be committed*, either by the delinquent or by another. But we have to do with men, (*m*) *who have changed the truth of God into a lye*; and when all is done, they quit not themselves from the difficultie; for, even according their owne bald resolution, the sinne is not so absolutly remitted, as there is not a temporall punishment annexed, which never had beene, had not the sinne beene committed, as the Reader may observe. See above numb. 2.

(*l*) 2 Reg. 12. 13. 14.
(*m*) Rom. 1. 25.

8. He urgeth in the fourth place, (*n*) *eyther the soule going to Purgatory is in sinne or not.* We have answered above, she is in veniall sinne, which deserveth not Hell, or she is as yet ingaged for temporall punishment due for the sinne remitted in this life; which being expiated or satisfied, her petty spots washed, and her debts discharged to the (*o*) *last farthing*, shee is released out of *prison*, and made an Inheritrix of heaven, which none can possesse, but such as are (*p*) *pure and cleane of heart.* While they remaine in that state, God is said to be (*q*) *purging sinnes in them*, and they humbly say, (*r*) *wash us, O Lord, & yet more from our iniquities, and cleanse us from our sinnes.* They are the (*s*) *servants, that are worthy of stripes* indeed, but *of few stripes*, (*t*) who *beare with patience the anger of our Lord, because they sinned,*

(*n*) Cord. pag. 12.
(*o*) Matth. 5. 26. 27. Luc. 12. 58.
(*p*) Psal. 23. 4.
(*q*) Heb. 1. 3.
(*r*) Psal. 50. 4.
(*s*) Luc. 12. 48.
(*t*) Mich. 7. 9.

sinned, and doe acknowledge him to be (*u*) *just and his judgement righteous*: they are those *creatures*, who (*x*) *under the earth doe give prayse to God and the Lambe*, and are numbered among these (*y*) *infernals*, who *bow their knees at the name of IESVS*. Neyther neede they *charmes* to get *away from these flames*, as the enchanted Apostata dreamed, God having appointed those salutarie remedies (*z*) above in part specified, whereby they are dismissed from such *flames*, their faults chastised, their punishments exhausted, their soules purified, and Gods justice satisfied. Know (wretched Apostata) that the water of penance can both *wash* the soules, and extinguish the flames. *Purgatory fire* is (*a*) *beneficiall* indeede, but unto the faithfull soules deceased: it taketh away the rust of their sinnes, and being thereby (*b*) *tryed* and no *iniquity* at length *found in them* they come to *refreshment*.

(*u*) Psal. 118. 137.
(*x*) Apoc. 5. 13.
(*y*) Phil. 2. 10.
(*z*) Numb. §. 1.
(*a*) Cord. pag. 12.
(*b*) Psal. 16. 3.

9. Now will it please you to take a view of this (*c*) *Ioan Potage* varlet to some Mounte-banke standing at *pont-Neeuf*, and venting his Masters drugs in a mimicall posture with his (*d*) *vials full of pestilence* in the one hand, & in the other a pipe of Tobacco or Pot of good liquor, as you list, and then preaching to his auditorie, that the (*e*) *fire of Purgatory is so beneficiall to those that maintaine it, that they would venture their lives (& no marvaile, for by it they live) sooner then it should be quenched by an Ocean of arguments. But they must have the halfe burnt soule, to be taken out of the fire leasurely, and upon condition that her friends and executors must pay for her Fees to the last peny they left or they have. And surely this fire must be extreme hot, for it consumes the most part of all the gold and silver in Christendome.* Looke on *Aerius*, the damned heretickes lewd arguments against prayer for the dead, as the protestant Primate hath (to their own infamy) cited them, and you shall finde this new disciple speake directly in his Master, the Arch-heretickes, language; onely the disciple would shew himselfe to have so well profitted, as he outstripes in impietie his Master. Looke also in the same place (for further I will not goe at the present) *Saint Epiphanius* his refutation of the hereticke, as his owne words lye without reflecting on *Vshers* senseleese depraved glosse; then shalt thou finde the perfect harmony that wee with our ancient Irish (*b*) above mentioned retayne at this day with the doctrine delivered by the ancient Champion of holy Church against

(*c*) See above chap. 3. n. 9.
(*d*) Apoc. 15. 7.
(*e*) Cordiall pag. 12.
(*f*) Answer qu. of prayer for the dead, new edit. pag. 257. 258.
(*g*) Id. ibid. pa. 258. 259.
(*b*) Numb. 5.

againſt that hereticke, and in him againſt his Moderne ſucceſſors. As (i) *gold is not conſumed in the fire, but that, which therein is uncleane*: ſo, ſaith our *Sedulius*, doth Purgatory fire, not *conſume* the ſoules, but that which is uncleane in them. See (l)

The eternall judge in ſentencing the ſinner to this fire doth not goe blind-fold to worke: he (m) *foreſeeth* the quantitie and qualitie of the veniall ſinnes, wherein the ſoule departed, or the temporary puniſhment, that remayned due; and withall he foreſeeth the prayers, ſacrifices, & ſuffrages, that are or ſhall be made for her, and there upon *preſixeth* a day for the ſoules releaſement. So *hath he ordered all things in meaſure & number & weight* Sap. 11, 20. *Marvaile* nor then any more, *Ioan Pottage, how will prayers charme the ſoule away, &c.* Neyther needeſt thou feare to *conſume* much *gold* or *ſilver* to eſcape *Purgatory*, ſeeing thou never hadſt, nor never will have much, *gold* or *ſilver* to ſpare. Didſt thou pay what thou oweſt, thou hadſt beene ten pound worſe then nothing, for indeede thou never cameſt to ſomuch credit, as to be much truſted. In your doctrine you live and die in deadly ſinne: ſtand aſſured then, never to ſee and poſſeſſe that beatitude, which Chriſt, the ſoveraigne Redeemer of our ſoules, hath purchaſed for thee; neither ſhalt thou ever be ſo happy, as to come to that temporarie fire; a fire whoſe length is meaſured by eternitie, muſt be thy doome, which I pray the God of mercie, that thou and all thy like may prevent in due ſeaſon. More elſewhere, Chapt. 5. §. 7.

(i) *Quæ conſumptura eſt adverſarios non ita ut non ſint, ſicut aurum non conſumitur in igne, ſed quod immundum eſt in eo. Sedulius.* Hebr. 10. 27.

(l) Pſal. 65. 12. & *Orig. hom.* 25. *in Num. Ambr. in Pſal.* 36. *Mich.* 7 8. & *gloſſ. ordin. & Hieron. in c. ult. Iſaiæ Iſaiæ* 4. 4. & *Aug.* 20. *de Civit. c.* 25. *Iſa.* 9. 18. & *Baſil. ibid.*

(m) 1 Pet. 2. 3. & Pet. 1, 16.

CHAP. V.

The Apoſtata his damnable falſehood and infamous corruption, in aſſigning the beginning of our doctrine touching the foreſaid points.

§. 1. *Touching Invocation of Saints.*

1. INvocation of (a) *Saints* (ſaith the lying Apoſtata) *crept in* into the Romiſh Church *by the ſixt Councell, which was held at Conſtantinople in the yeare ſixe hundred eighty five*, as Bellarmin (*one of their beſt Authors*) *writes* de Sanct. Beat. lib. 2. cap. 19. Is not this a faire preſcription of not much leſſe, than a thouſand yeares. I doe not finde in *Bellarmine*, but one Booke *De Sanct. Beat.* The ſecond Booke is *De Imaginibus*; in neyther of both

(a) Cordiall pag. 14. n. 1.

both can I finde, that he writes *Invocation of Saints crept in by the sixt Councell.* In the 19. chap. of his Booke *De Sanct. Beat.* I finde him to prove Invocation of Saints, first out of twelve severall passages of holy write; secondly out of the sacred Councels, thirdly out of the Fathers, Greeke & Latine, even from the Apostles time. Among nine severall Councels by him alleaged, he placeth in the first place the Councell of *Chalcedon*, which was well nigh 200. yeares before the sixt Councell. In the nineteenth chapter of his Booke *de Imaginibus* he speaketh not one word of the invocation of Saints. (*b*) This *degenerate childe hath belyed us*, and withall *belyed* his owne Caterpillars, who confesse (*c*) *the memory of Martyres from the very beginning* to have beene *in great reverence*, and that the Invocation of Saints was practised in *S.* (*d*) *Basils* own dayes, which is full three hundred yeares before the foresaid sixt Councell. Indeede the condemnation of such as denyed the lawfulnesse of prayers to Saints, as of *Vigilantius* the Arch-hereticke, I finde in old (*e*) *S. Hierom*, who lived also before the said sixt Councell wel-nigh three hundred yeares. Yet was neyther *Vigilantius* nor those that followed him in some other ages, so impious, as our Calvinists, who blaspheme against God in his Saints, calling them (*f*) *shadowes, hobgoblins, but chers*, and *beasts*: See more above Chap. 3. numb. 1. 2. 3. &c.

(*b*) Psal. 17. 46.
(*c*) Vsher. answer pag. 434. 435.
(*d*) Id. pag. 443. 444.
(*e*) *Hier. lib. contra Vigilant.*
(*f*) *Calv. 3. Institut. cap. 20. §. 24. 27. & lib. de ratione reformandæ Ecclesiæ.*

§. 2. *Touching worshipping of Images.*

2. It *became an Article of* (*g*) *the* Romish *Creede* by the second *Councell of Nice, in the eight yeare of Constantine, and Irene about the yeare seven hundred eighty sixe, Bellarmin de Conc. cap. 5.* Is not this also a faire prescription of eight hundred and fiftie yeares and upwards for the maintenance of the worship due to sacred Images? But that then it became an article of our faith, the Turne-Coate fableth; neither hath *Bellarmine* there or elsewhere one word to that effect. Indeede libr. 1. Conc. cap. 5. hee shewes that such as robbed the Images of Christ, and of his Saints, of all kinde of worship, were lawfully condemned by the same Councell, and by many others. If the Theefe delight in hearing a frequent repetition of his owne condemnation, he may glory in his owne miserie; but be confounded with infamie, and assume for his Parents *Eunomius, Vigilantius,*

(*g*) Cordiall pag. 14.

Hereticks impugning the worship of holy Images.

Vigilantius, and such like condemned heretickes: fit parents to such a spurious broode. He may likewise glory in *Constantine Copronymus*, who fouled with his excrements (be it spoken with reverence) the sacred Laver of Baptisme: an ominous presage of the future turpitude of his life, and hatred to things holy: and if he will looke for more company, hee may finde the (*b*) *Iewes*, *Mahumetans*, and *Magitians*, all *Osors* of sacred Images, as they were *Osors* of Christ and his Saints, whom they represent. *Bellarmine* in stead of affirming the *worship of Images* to have *beene an Article of our faith in the* foresaid *yeare seven hundred eighty sixe*, (*i*) proveth the contrarie, both out of Scriptures and sacred Synods, even out of the sixt Synod, which was full a hundred yeares before that second Nicen Synod, and many other Synods, that Images should be worshipped. But the Apostata, as (*k*) *Iannes*, and *Mambres* doth not onely resist *the truth*, but withall (*l*) *speake lyes in hypocrisie*.

(*b*) See Bellarm. l. 2. de imagin. SS. c. 6. & Prateol. V. Imago, &c.
(*i*) Id. ibid. cap. 12.
(*k*) 2 Tim. 3. 8.
(*l*) 1 Tim. 4. 2.

§. 3. *Touching the Reall presence.*

3. He saith (*m*) *Transubstantiation was brought in, according Bellarmine lib. 2. de Conc. c. 8. in the fourth Lateran Councell about the yeare of* CHRIST 1215. *Innocent the III.* being Pope. But in the Apostata his (*n*) *mouth there is no truth*. Bellarmine hath not one word to that effect. In his third Booke de Sacrament. Eucharist. cap. 19. & 20. he proveth *Transubstantiation* out of the holy Scriptures and Fathers of all ages, and consequently proveth the same to be as ancient as the Institution it selfe, and giveth for a reason, wherefore he so largely refuteth moderne Sectarists in that particular point, to the *end* (saith he) that (*o*) *that lye may be refuted*; which now this Apostata (in the imitation of his Companions) hath forged. Its a doctrine confirmed by eight Generall Councels, by the first and second Nicen, by the Roman under *Nich. II.* by the *Lateran*, *Vien*, *Constant*, *Florentine*, and *Tridentine* Councels, the evidence of which testimonies, and of many more alleaged by our writers caused the prime broachers of this upstart Religion to burst forth unto this protestation, (*p*) *it could never be perswaded unto me, neyther shall it ever be, that* CHRIST, *who is truth and charitie, would so long suffer his beloved spouse to adhere to an error so abominable, that shee should adore for himselfe a peece of bread.*

(*m*) Cordiall pag. 14.
(*n*) Psal. 5. 12.
(*o*) *Siquidem adversarij putant, transubstantiationem non fuisse cognitam ante annum 1200. & ad hoc mendacium refellendum*, Bellarm. l. 3. de Euchar. c. 19. 20.
(*p*) *Nunquã mihi persuadere potuit, neq; poterit Christum, qui veritas est & charitas tam diu passurum fuisse Dilectam sponsam suum hærere in errore tam abominando, ut crustulum farinaceum pro ipso adoraret.* Erasm. ad Lud. Bertu.

bread. (r) I could never be induced (saith Erasmus to Conradus endevouring to (educe him to Zuinglianisme) to beleeve that, to wit, that in the Sacrament is onely a signe of Christs body, especially seeing the Evangelicall and Apostolicall writing doe so evidently name the Body which is given, and the Bloud which is powred forth, &c. If thou beest perswaded, that in the Communion, there be nothing but Bread and Wine, I had rather be quartered, and to suffer all things, then to professe the same, that thou professest: neyther will I suffer, that thou make me author, or Companion of this thine opinion, as I hope never to bee seperated from CHRIST, Amen. (s) If for humane reasons (saith Melancthon) thou denyest Christ to be in the Eucharist, what will the Conscience say in temptation? what cause will it alleage, wherefore it departed from the received sentence in the Church? Then those words (THIS IS MY BODY) shall be thunderbolts: what shall a terrified soule oppose to these things? by what Scriptures? by what word of God will he strengthen himselfe, and perswade himselfe that here necessarily a Metaphore must be understood, seeing that the word of God ought to be preferred before the judgement of reason. Loe the *antiquitie* and *veritie* of the Catholicke doctrine of *Transubstantiation* publickly professed by the Apostata his Allyes against his falle, wicked, and suppositious assertion.

4. The Apostata urgeth, affirming that (t) *Transubstantiation* is *expressely against S. Gelasius in his Booke against Eutiches, and Nestorius.* Such a Saint, that was author of such a Booke, I finde not in all the Catalogue of Saints; its a Saint peradventure of the Apostata his Canonization. His new brethren indeed, who alwayes endevour to calumniat the Pope, doe father the same on Pope *Gelasius*, but the common opinion of Schoolemen and Chroniclers affirme the contrary, who by many reasons doe prove the same to be Commentitious. Howsoever I finde the same booke strongly urged by the *Lutherans* against the *Zuinglians* and *Calvinists*, proving that in the blessed Sacrament there is not *bare bread*, but there is also

(r) Adid, negavi semper, me posse animum inducere, præsertim cum Evangelicæ atque Apostolicæ literæ tam evidenter nominent corpus quod datur, & sanguinem, qui effunditur, &c. Si tibi persuasum est in Synaxi, nihil esse præter panem & vinum, Ego membratim discerpi malim, & omnia perpeti, quam profiteri idem, quod tu profiteris, nec patiar ut tui istius dogmatis, me authorem facias, vel communem. ita mihi contingat, nunquam a Christo sejungi, Amen. Erasm. ad Conrad. Pelican.

(s) Si ob rationes humanas neges Christum esse in Eucharistia, quid dicet in tentatione Conscientia? quam affores causam discedendi a recepta sententia in Ecclesia? tunc ista verba (Hoc est Corpus meum) fulmina erunt, quid his opponet mens perterrefacta? quib. scripturis, qua voce Dei se munet, ac sibi persuadebit, necessario hic fuisse interpretandam Metaphoram, cum verbum Dei præferri debeat judicio rationis. Phil. Melanc. l. de veritat. corp. & sanguinis Domini,

(t) Cordiall pag. 15.

Christs

Chriſts body together with the bread, as really and ſubſtantially, independent of any Calviniſticall faith, as there are in Chriſt two natures divine and humane. What madneſſe then in a miſchiefe hath driven this *Zuinglian Apoſtata* to alleage this paſſage againſt us, which makes more againſt himſelfe. To ſatisfie the judicious Reader, we pray him to obſerve that this (*u*) *Neſtorius* affirmed, there were two perſons in Chriſt; *Eutyches* tooke upon him to refute that hereticke, but in his refutation he proceeded ſo farre, as he fell into a worſe hereſy, affirming that Chriſt was ſo farre from having two perſons, as he had not (*x*) two diſtinct natures. This author *Gelaſius* maintayneth againſt both the Catholicke doctrine, to wit, that in Chriſt there are two diſtinct natures indeede, yet but one perſon, the divine ſubſiſtence having ſupplyed the defect of the humane ſubſiſtence, and (as the Fathers ſpeake) (*y*) *conſumed* the ſame. To prove this doctrine hee aſſumeth the myſterie of the bleſſed Sacrament, and maketh this compariſon: *As* the Bread and Wine *by the* OPERATION *of the holy Ghoſt doe paſſe into this, that is, into the divine ſubſtance, remayning notwithſtanding in the propertie of their nature: So that principall Myſterie it ſelfe,* to wit, the Incarnation, *whoſe force and vertue they truely repreſent,* hath beene accompliſhed by the like operation of the holy Ghoſt; that as in the bleſſed Sacrament there is but *one ſubject,* that of Bread and Wine being deſtroyed by the acceſſe of Chriſts body, and yet there *remayne* two diſtinct *natures*, to wit, that of Chriſts body, and the accidents of Bread and Wine; ſo in Chriſt there is but *one perſon,* that of humane nature being ſupplied, and, as it were, deſtroyed by the acceſſe of the divine ſubſiſtence; and yet there remayne two diſtinct natures, to wit, the divine and humane. As the nature or propertie of Bread is without its proper ſubject: ſo Chriſts humane nature is without its proper ſubſiſtence.

(*u*) See *Synod Epheſ. 1. quæ ſunt 3. generall. an.* 431. *&* TT. *in 3. part ad art. 6. qu. 2.*

(*x*) See *Concil. Chalced. eſque Synod. generall had it, an.* 451. *&* TT *in 3 par. q. 2. ad ar. 1.*

(*y*) *Innoc. 3.*

(*x*) *Sicut in hanc, ſcilicet, in divinam tranſeant, Sancto Spiritu perficiente, ſubſtantiam, permanentes tamen in ſuæ proprietate naturæ; ſic illud ipſum myſterium principale, cujus nobis efficientiam, virtutemque veraciter repreſentant. ex quib. conſtat propria permanentibus, unum Chriſtum, quia integrum verumque permanere demonſtrant. Gelaſ de duabus natur. in Chriſto contra Eutychen.*

5. As we at this day by the unitie of the ſubject in this Sacrament doe overthrow the pluralitie of ſubjects, to wit, of Chriſts body, and of the ſubſtance of bread, falſely taught by the *Lutherans*; and by the diſtinction of the two natures, the *Zuinglian* and *Calvinian* hereſie, denying Chriſts body to be in this Sacrament; ſo by the ſame argument did *Gelaſius* overthrow the pluralitie of perſons falſely taught by the *Neſtorians*,

ſtorians, and unitie of nature, with the like falſhood taught by the *Eutychians*, and therefore he teacheth, that there is but *one*, and not *two Chriſts*; and that this Chriſt is both *GOD* & *MAN*, ſo as theſe mutuall predications are rightly and properly verified: *GOD is MAN*: and, *MAN is GOD*: Which could never be verified, if there were two diſtinct perſons in Chriſt; as it can never be truely and in a proper ſenſe verified, *Bread is Chriſts Body*, and *Chriſts body is Bread* in the *Lutherans* ſentence of *Conſubſtantiation*: Whereas in the Catholicke doctrine of *Tranſubſtantiation* theſe propoſitions (*This is my Body*; the *Sacrament* of the Altar *is Chriſts Body*) are truely verified. Wherefore *Gelaſius* ſaith, (*a*) *The Sacrament of Chriſts body and bloud, which we receive, is a divine thing, for which, and by the ſame we are made partakers of the divine nature.* And this very doctrine is delivered in theſe plaine termes by *Proſper* out of *S. Auguſtine*, The (*b*) *ſacrifice of the Church doth conſiſt of two things, the viſible forme of the Elements, and the inviſible flesh and bloud of our Lord IESVS CHRIST, &c. as the perſon of Chriſt doth conſiſt of God and Man, &c. It is his flesh, which covered with the forme of bread we receive in the Sacraments, and his bloud, which we drinke under the forme of VVine.*

6. As other articles of faith have beene *declared* for ſuch by holy Church upon occaſion of ariſing hereſies, which notwithſtanding were ſtill and from the beginning, Articles of faith: for example, the article of the Proceſſion of the third perſon in Trinitie from the firſt and ſecond perſon; of the Conſubſtantiallitie of the ſecond perſon with the firſt; of the unitie of Chriſts perſon, and the diſtinction of both his natures, &c. were *declared* upon the inſurrection of the *Grecians*, *Arians*, *Neſtorians*, and *Eutychians*; So was this article of Tranſubſtantiation *declared* for ſuch in ſeverall Councels upon the inſurrection of *Berengarius*, though Always & from the beginning it was in Gods Church beleeved for an Article of faith. (*c*) *Chriſtian pietie did* A LVVAIS *abhorre that on the Altar there remaine after conſecration of our Lords body the ſubſtance of the bread, and lately did condemne it in Berengarius*, ſaith, *S. Anſelme*. The verie word of *Tranſubſtantiation* was uſed by *Petrus Blegenſis*,

(*a*) *Sacramenta, quæ ſumimus Corporis & ſanguinis Chriſti divina res eſt, propter quod, & per eadem divinæ eſſ. cimur conſortes naturæ. Gelaſ. ibidem.*

(*b*) *Sacrificium Eccleſiæ &c. duobus conſtare viſibili elementorum ſpecie, & inviſibili Domini noſtri Jeſu Chriſti carne & ſanguine, &c. Sicut Chriſti perſona conſtat & conficitur ex Deo & homine, &c. caro eius eſt, quem ſub forma panis operâ in Sacramento accipimus, & ſanguis eius, quem ſub vini ſpecie & ſapore potamus, &c. l. ſent. Proſperi citata. Gratian d. 2. de Conſecrat.*

(*c*) *Paris ſubſtantiam poſt dominici corporis conſecrationem in Altari ſupereſſe SEMPER abhorruit pie as Chriſtiana nuperque damnavit in Berengar. Anſelm. in ep. de corp. Domini apud Bellarmin.*

and

and others long before the *Lateran* Councell, and *Gregorius Niſſenus* with *Theophylactus* expreſſed the ſame by the word *Tranſelementation.* I omit the univerſall conſent of the Greeke Church both old and new, as *Marcus Epheſ.* and others, even Greeke Schiſmatickes, doe write. To ſpeake nothing of the anſwer of *Hierom* the Patriarch atteſting that after conſecration the bread is changed into Chriſts body, and therefore ſharpely reprehendeth the Lutherans for holding the contrary. See above *. Neyther neede the Apoſtata feare that wee will enact that that bread is blacke, which is white; ſuch unconſtancie we leave to his new Church, which hath delivered even in this one only point upwards of two hundred various opinions, and in *England* in the circumvolution of few yeares hath changed from Catholichiſme to Lutheraniſme, from Lutheraniſme to Calviniſme, from Calviniſme to Zuinglianiſme, and now at this day know not themſelves what they hold. To let paſſe the Apoſtata himſelfe, who is ready to embrace any new Religion when hee is better adviſed.

* Pag 33.56. & 102.

§. 4. *Touching Purgatorie.*

7. *Purgatory* (d) *became of their faith* (ſaith the Apoſtata) *by the Lateran Councell under Pope Innocent III.* Bellar. de Purgatorio li. 1. cap. 9. The (e) *Balaam* is ſo inured to falſehood, as the Aſſe himſelfe can ſooner frame his lips to ſpeake truth, then hee can. How well hath he profitted in his new Religion? *Bellarmine* in that paſſage ſpeaketh not one word to that effect. In the 3. 4. 5. 6. 7. and 8. Chapter of the ſame Booke hee proveth Purgatory out of the Old and New Teſtament, and refuteth all the phantaſticall inventions, wherewith the enemies of truth doe impugne that Catholicke doctrine. In the forementioned 9. Chapter he proveth the ſame out of ſeverall Councels held in *Africa, Spaine, France, Germany, Italy*, and *Greece*, and afterward deſcends unto the Generall Councels of *Lateran, Florentine*, and *Tridentine*; and withall out of all the Liturgies, of *S. Iames, S. Baſil, S. Chryſoſtome, S. Ambroſe, &c.* In the 10. Chap. he proveth the ſame by the teſtimonies of the Greeke and Latine Fathers. And in the 11. Chap. by many reaſons. In the Maſſe or Liturgy of *S. Marke*, which our adverſaries confeſſed to have beene brought in hither by *S. Patricke*

(d) Cordiall

(e) Num. 22. 22.

tricke & hereat firſt chanted, we reade thus: (f) *To the ſoules of our fathers, and brothers, who heretofore have ſlept in the faith of Chriſt, give reſt, O Lord our God being mindefull of our predeceſſors, Patriarchs, Prophets, Apoſtles, Martyres, Confeſſors, Biſhops, Saints, Iuſt men of every ſoule dying in the faith of Chriſt, who have beene ſince the world began.* Loe here, even in the dayes of the Euangeliſt *S. Marke* prayers made in the ſolemnities of the Maſſe to *give reſt* unto the dead, and that by the interpoſition of the merites of the Patriarchs, Prophets, &c, who are ſuppoſed to be now already in reſt, which proveth not onely the Invocation of Saints, but alſo (at leaſt indirectly) the doctrine of Purgatory.

8. *Calvin* himſelfe will grant us now *fourteen hundred yeares* preſcription for this point. But (ſaith the branded Apoſtata) herein *the very ancient Fathers themſelves were carryed away into error: even as unadviſed lightneſſe of beleefe is wont to rob mens wits of iudgement, &c. Auguſtin* in his Booke of Confeſſions reporteth that Monica *his mother did earneſtly deſire, that ſhe might be remembred in celebrating the myſteries of the Altar. An old wives requeſt, which the ſonne never examined by the rule of the Scripture; but according to his affection of nature, would have it allowed of other. As for the Booke that he made of care for the dead, it containeth ſo many doubtings, that of right it ought with the coldneſſe thereof to quench the heate of a foolish zeale.* This and much more you may reade in *Calvins Inſtitutions*, as they are approved in *England*. The proteſtant Primate bewayleth, that *good* S. Auguſtine (h) *declared himſelfe to be of this minde, that when ſacrifices either of the Altar* (for ſo the Latine hath) *or what Almes ſoever are offered for the dead, that are baptized; for thoſe that are very good, they are thankeſgiving: for thoſe that are not very bad, they are* PROPITIATIONS: *for thoſe that are very evill, although they are no helps of the* DEAD, *yet are they ſome kinde of Conſolations of the living.* Thus farre *S. Auguſtine* in the Common Articles of faith by him ſet forth. See above Chap. 4. numb. 3.

9. Vnto this doctrine of *S. Marke* and *S. Auguſtine* doe perfectly agree the ſeverall *Commemorations*, which at this day are reade in the Canon of our Maſſe: for thoſe that are in bliſſe, there is a *Commemoration of thankeſgiving*, expreſſed in theſe words, *Communicantes & memoriam venerantes in primis gloriоſæ & beatæ Mariæ &c.* For the dead, that *reſt in Chriſt*, that is, that

(f) *Animabus Patrum & fratrum noſtrorum, qui antea in Chriſti fide dormierunt, dona requiem Domine Deus noſter, memor majorum noſtrorum qui à ſeculo ſunt, Patrum, Patriarcharum, Prophetarū, Apoſtolorum, Martyrum, & Confeſſorum, Epiſcoporum, Sanctorum, Iuſtorum, omnis Spiritus in fide Chriſti defunctorum, &c.* Liturg. S. Marci. Græco-Latin. edit. Pariſiis an. M. D. LXXIII.

(g) L. 3. Inſti. cap. 5. §. 10. according the Engliſh verſion an. 1562.

Aug. Enchir. ad Laurent. c. 110.

(h) Vſher. anſwer p. 206. new ed. See the Latin there.

that die in his *faith and grace*, but as yet poſſeſſe not *eternall reſt*. there is a *Propitiatory commemoraion* or ſacrifice expreſſed in thoſe words, *Memento etiam domine famulorum &c.* for the living there is a *Commemoration* or ſacrifice *Propitiatory* & *Impetratory* expreſſed alſo in theſe words: *Nobis quoque peccatoribus, &c.* How ſweetly the Children of the ſame Mother agree together? By all which you may condemne the Apoſtata, even by the verdict of his owne Prime foundators, for an infamous lyar in affirming, *Purgatory became of our faith by the Lateran Councell*, which was little more then foure hundred yeares agoe. The like judgement you may give againſt him affirming *GODS Church* to have *deviated from the truth*, at the ſeverall times by him falſely intimated in the foreſaid Articles. So leaving him in the ſame condemnation with the *Novatians*, *Donatiſts*, and other curſed hereticks, who charged Gods Church with error, we proceed to the.

See more in the following queſtion num. 7.

CHAP. VI.

The Apoſtata his frenſies touching Proteſtaniſme are confuted, retorted, and the Catholicke faith illuſtrated.

§. 1. *Of the noveltie of Proteſtaniſme.*

1. THE *Proteſtant* (a) *Religion* (ſaith the Apoſtata) according *the* SUBSTANCE *is the ancienteſt, that is, and the very ſame that our Saviour, and the Apoſtles did teach, without any addition or detraction. According the* REFORMATION *it is new, and begun in* England *in* Henry *the* VIII. *his time in ſome other places before, in ſome after.* Theſe are the ſymptoms of an ulcered conſcience ſeeking repoſe in the middeſt of her ſores. Who telleth us, that the *Proteſtant Religion is the ancienteſt that is*? Mary, *Iohn Loghan* the Apoſtata, a man of as good credit, as any Bankrupt whatſoever. What witneſſes are brought to prove the aſſertion? Mary, *Iohn Loghan* the *Pariſian* Mendicant, as good a knight of the Poſte, as who is moſt. This is that *individuum vagum*, who could not live eyther at home or abroad, in *Dublin* or *VVeſtmeath*, in *English* or *Irish* Garriſons. I will not ſay, that the curſe of *Cain* (to be a *fugitive and vagabond on the Earth*) fell upon him. Yet I may ſay, that

(a) Cordiall pag.

Loghans bald diſtinction quaſhed.

(b) Gen. 4. 13.

he was in ſuch eſtimation in *Paris*, as no men of qualitie vouchſafed to admit him into their company.

2. But if the *Proteſtant Religion be the ancienteſt that is.* How commeth it to paſſe that the(c) profeſſors thereof, yea the(d) Apoſtata himſelfe, doe diſavow the ſame, & deny ANTIQVITY to be at any hand the marke of their Church? where ſhall we finde the Records that atteſt, the Regiſters that witneſſe, the Monuments of Antiquitie in any age, that give teſtimonie of this your ANTIQVITY? in what age, for the ſpace of fifteene hundred yeares lived you? who were the profeſſors of your faith before the Apoſtaſie of *Luther* and *Henry* the *VIII.*? In what Creeke, in what Harbour, in what angle of the world, lay you lurking? In what Church, in what Synod, in what Father, in what Bookes was your doctrine expreſſed? Where, when, to whom, and by whom, were your Sacraments adminiſtred, and the word of God preached? Surely you are long ſince *out-lawed*, for you are ſtill returned, *Non eſt inventus.* Wee know it to have beene the common practiſe of all ariſing hereſies to plead identitie of Religion with Chriſt and his Apoſtles; ſo doe the *Lutherans*, *Calviniſts*, *Zuinglians* *Anabaptiſts*, *Adamits*, and all the heretickes that now doe, and heretofore have crawled on the Earth: But the propoſition is not ſo eaſily proved, as it is aſſerted; and we with the ſame facilitie reject it, that they without authoritie affirme it.

(c) Rogers ad art. 19. propoſ. 5. Sibtorp. advertiſ. part. 1. cap. 2.

(d) Cordiall pag. 55.

3. The Proteſtants doctrine in *England* was eſtabliſhed in the yeare 1562. in *Ireland* in the yeare 1615. So ancient is this new Religion. This doctrine is contayned in 39. Articles, as the ſame is analyzed into ſeverall propoſitions by *Rogers*. Its alſo in ſome ſorte expreſſed in both their *Bookes of Homilies*, and in *Caluins Inſtitutions* tranſlated into Engliſh, and Printed at *London* Anno 1562. (the ſame yeare, the foreſaid 39. Articles were coyned,) *ſeene & allowed according the Q. Majeſties Injunctions.* Wee will expect when the Apoſtata with the aſſiſtance of his fellow Druggiſt, or of any other will prove the doctrine and faith therein delivered to be the ſame with that, which Chriſt and his Apoſtles taught. Wee will expect their evidences out of holy writ, with the approbation, interpretation, profeſſion and practiſe of holy Church, and venerable Antiquitie. Neyther will we urge them to that, which they ought to prove; to wit, that all and ſingular the Articles con-

contayned in their doctrine have beene profeſſed and maintayned in all ages, and in all places of the Chriſtian world by the Orthodoxe, which *in æternum & ultra*, they will never prove; we onely pray them to ſhew us, that in one onely age or century for the firſt fifteene hundred yeares, all thoſe Articles were profeſſed by the Catholicke Church, and Orthodoxe living in any ſuch age; & for their more facilitie to comply with our requeſt; wee licence them to cull out of thoſe 15. Centuries, that one Centurie, which they finde to be moſt advantageous for their purpoſe. And becauſe we know, they will never be able to performe this ſmall demand, wee give them a more ample ſcope, and pray them to point us out (at leaſt) one onely Orthodoxe in each age, that made profeſſion of all the foreſaid Articles and propoſitions. Nay, wee will deale more freely with them; we pray them ſhew us one only Orthodoxe in any one age of thoſe fifteene Centuries, that ever made profeſſion of all and ſingular the foreſaid propoſitions. Can they deſire more advantage to prove their abortive Sect to be of the ſame Religion *for ſubſtame* with that of the Apoſtles?

4. If as yet they hold this requeſt to tranſcend their abilitie (as ſure I am it doth) we are pleaſed, they onely prove, that in any one age, any one Orthodoxe did, of that multitude of Articles & propoſitions of faith, which they profeſſe, maintayne theſe few: Firſt, (*e*) that originall ſinne is nature corrupted in her intrinſecall and ſubſtantiall properties: that the ſame is alſo Concupiſcence, aſwell voluntary and unvoluntary, habituall as actuall; aſwell the POWER to luſt, as to luſt actually. II. That originall ſinne perpetually remayneth after Baptiſme. III. That neyther Originall nor actuall ſinne is ever truely remitted, eyther by Baptiſme, by the power of the Keyes, or by the power of God himſelfe, eyther mediatly or immediatly. IIII. That good workes done by Gods auxiliary graces, and preparing to Iuſtification, yea, the very beſt workes, that are done in juſtification, and after juſtification are all deadly ſinnes. V. That the juſteſt man that ever lived, or ſhall live, is not one inſtant of his life without deadly ſinne, originall and actuall. VI. That the beſt worke, a man can doe deſerveth damnation. VII. That none on Earth hath abilitie to doe any good pertayning to ſalvation,

(*e*) Articles of England art. 9. and the 4. propoſitions of Rogers thereupon. Item art. in Ireland. art. 23. 24. Calvin. 2. Inſt. c. 1. n. 8. 9. 10. & l. 4. c. 15. n. 9. 10. 11. 12. See alſo Perkins, Sibtorp and others. But more amply in our *Anatomy of the imaginarie Iuſtification taught by Novelliſts*

and consequently, that man hath not free-will. VIII. That no man on Earth is or can be truely and in his owne person righteous, even though God did showre downe from heaven treasures of graces on him. IX. That there is no inherent righteousnesse, renewing or sanctifying grace by God infused eyther in Baptisme, Penance, or otherwise. X. That Gods Commandements are therefore impossible to be observed, even though man were ever so much assisted by Divine grace. XI. That the workes of Evangelicall Counsell are arrogant, superstitious, and the Ensignes of Antichristian Church. XII. That being thus incapable to doe any good workes, yet is he justified by faith onely. XIII. That neyther faith nor good workes doe truely justifie. XIV. That the Masse is superstitious and blasphemous. XV. That notwithstanding all this, and that a man (in their doctrine) is borne and bred, liveth and dyeth in sinne; yet is hee borne sanctified, therein persevereth all his life time, and is so infallibly assured of salvation, as he neede neyther doubt of salvation, nor feare damnation. This fifteene Articles selected out of five hundred. I know will be likewise too great a taske for them. We pray them to prove the moytie onely of them to have beene professed by the Apostles or any one Orthodoxe in any one age. If they cannot prove this much, how will be so lightly credulous, as to beleeve their Religion to be the same with that of the Apostles?

(f) *Ecclesia Iudaica erravit, ipsique Apostoli in vocatione Gentium &c. Petrus ipse erravit, &c. Locus com. Bucan. de Eccles. loc. 41. §. 24.*

(g) *Tandem totum orbem pervasit, &c. & generalem apostasiam a fide, &c. id. ibid. §. 19.*

(h) 1. Booke of homilies 3. part. ser. against Idolatrie, pag. 577.

(i) *Sibtorp. Advertis. 1. par. c. 2. pag. 35, 36, 37.*

5. Nay, if it be true (as they teach) that not onely the (f) *Church of the Iewes*, but also *the Apostles themselves*, yea, *Peter himselfe* the Prince of the Apostles erred; and that the (g) *whole world fell into a generall apostacy, and the whole earth followed the beast*: How may the Apostata pretend allyance with the *Apostles* or any other Orthodoxe in former ages, whom they so charge with error? (h) *If the Laytie and Clergie, learned and unlearned; all ages, and Sects, and degrees of men, women and children of whole Christendome have beene at once drowned in abominable Idolatrie, &c. and that by the space of 800. yeares* (now 900.) *and more*, as they likewise teach; with whom for those 900. yeares may they pretend allyance? If Amichrist (i) was *let loose* in all former ages, as they also blaspheme, and was *shut up* in this later age by the pretended Reformers onely; with whom in all foregoing ages can they pretend affinitie in Religion,

ligion, unleſſe it were with thoſe, who joyne with Antichriſt? what needed they coyne Articles of Faith, Articles belonging to the *ſubſtance* (and not to the *reformation* onely) of Religion in this later age. If the ſame Articles & Faith could be found, eyther in the doctrine of the Apoſtles, or in the doctrine of Apoſtolicall men in ſucceeding ages? How doe they aſſume unto themſelves, the illuſtrious titles of firſt Founders, Prime Pillars, Evangelicall Trumpets of the Goſpel; if others before them in precedent ages taught or profeſſed the ſame Religion? when you ſeperated your ſelves from us; there was a Catholicke Church in the univerſall world, to which you adhered, or there was not. If there was not, then were your ſelves the firſt planters of your pretended Catholicke Church, and therefore notorious Noveliſts: if there was; we pray you aſſigne us what that Church was, beſides the Roman Church, whence you revolted. But your confeſſed *departure from the whole world* argueth, you were *ſoli, primi & Novi.*

6. But the *Capucines* (ſaith the Apoſtata) according their (*l*) *Reformation is new, beginning about ſixtie yeares agoe; according the ſubſtance,* they are *ancient being the ſame, that Francis taught and exerciſed.* We anſwer, the religious *Capucines* pretend at this day to be as ancient in *ſubſtance* and *reformation* as the *Recolletts, Obſervantines,* and any the reſt of *S. Francis* his Order, and doe maintaine that their holy Foundator wore at the beginning, even their forme of Habit, and practiſed their auſteritie of life. We ſay further, if the *Capucines* did publickely profeſſe that they departed from *S. Francis* his *Rules*, and *Conſtitutions* eſſentially belonging to their Religion (as you confeſſe you have departed from the Church of *Rome*) and acknowledged another foundator beſides *S. Francis* as you acknowledge *Henry* the *VIII.* they ſhould bee no more eſteemed of *S. Francis* his Order, then you are eſteemed to bee of the ſame faith with the Church of *Rome.* All the *Franciſcans* acknowledge the *Capucines* to be of *S. Francis* his Order, and the *Capucines* in like manner doe acknowledge the *Recolletts* and the reſt of thoſe holy families to be of *S. Francis* his Order: but the Church is ſo farre from admitting you to bee of her Communion, as ſhee hath accurſed you and your errors and that with as full and lawfull authority, as ever ſhee accurſed

(*l*) Cordiall pag. 13.

(m) 1 Tim. 4. 1.
Hebr. 10. 21.
Act. 15. 1, 5.
1 Ioa 2. 19.
Diſceſſionem a toto mundo facere coacti ſimus. Cal. v. epiſt. 141.
(n) *Hæretici a. in ſe ipſos ſententiam ferunt ſuo arbitrio de Eccleſia recedentes, quæ receſſio propriè conſcientiæ videtur eſſe damnatio. Sedul. Tit. 3. 11.*
(o) Cordiall pag. 17.
(p) Cordiall pag. 13. 14.
The Church may not erre.
(q) Mat. 7. & 16.
(r) Epheſ. 5. 20. 26.
(s) 1 Tim. 3. 15.
(t) Luc. 22. 32.
(u) Ioan. 14. 26.
(x) 2 Cor. 6. 16.
(y) Matth. 18. 17.
Idem habet Syn. S. Patricij can. 4.

ſed and condemned all foregoing heretickes. Your revolte from her, is the verie badge of an hereticke, if the Apoſtle and Evangeliſt may be (*m*) beleeved. (*n*) *Heretickes* (ſaith *Sedulius*) *doe give ſentence againſt themſelves, when* following *their owne libertie they depart from the Church, which departure ſeemeth properly to be a condemnation of their conſcience.* Which *condemnation* the Apoſtata confeſſeth, he and his new brethren have incurred: For (ſaith he) (*o*) *the proteſtants are not againſt, but From the Romiſh Church,* and *that onely* (marke how) *in thoſe things, that are diſſonant to Gods law, and holy writ.* Truely the *Romiſh Church* is right glad to be rid of ſuch ſcabby sheepe, ſeeing the cauſe of their departure, is their embracing of that, which is *diſſonant to Gods law and holy writ.*

7. The Apoſtata asketh (*p*) *why might not errors creepe into the Church ſince Chriſt and the Apoſtles time being 1600. yeares,* aſwell as *errors crept into S. Francis his Order, being but 500. yeares agoe.* Wee anſwer; its falſe that any error in ſubſtantiall points of their religious inſtitution crept into *S. Francis* his holy Order: the *Recollects, Obſervantines, Capucines,* and the reſt doe produce the ſeverall Inſtitutions of their *Seraphicall* Foundator, or at leaſtwiſe a diſpenſation from the See Apoſtolicke for ſome accidentall rigorous diſcipline, according the exigents of time and place. Yet, if wee ſuppoſed a falſehood that they erred, it were no conſequence, therefore the univerſall Church hath erred: for Chriſt, like (*q*) *a wiſe man, built his houſe on a Rocke, againſt which the gates of hell ſhall not prevaile.* She is the (*r*) *ſpouſe* of Chriſt, that may not be corrupted: the (*s*) *pillar of truth,* that admitteth no error: for her infallibilitie Chriſt hath (*t*) prayed; the holy Ghoſt is (*u*) her Tutor, and God himſelfe her (*x*) *protector.* A priviledge which is not granted to any particular family or Church, much leſſe to any deformed Synagogue. God commandeth us, on paine of damnation (*y*) to *Heare his Church*: it were a command too cruell, if hee knew the ſame Church was ſubject to error: for ſo he had commanded us to *give eare* unto her errors, by which wee ſhould incurre eternall damnation. If Gods Church hath erred, then may all the heretickes, that have beene by her condemned in precedent ages ariſe, and imploy Doctor Druggiſt, as the Advocate of evill cauſes (having little imployment in his owne profeſſion) to pleade for them, and by writ of error to reverſe

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the ſentence given againſt them: for by an erring Iudge no true judgement may be given. But Chriſt our Saviour hath given us a better leſſon. (z) *He that heareth you, the Church: heareth me*: if therefore the authority of Chriſt himſelfe be infallible; then is alſo the authority of his Church infallible, wherfore (a) *he that is not with* Chriſt in his Church, *is againſt* him, *and he that gathereth not with* him in the ſame Church *ſcattereth.* (b) *What can be more wickedly thought of our Mother the Church* (ſay the Orthodoxe Iriſh) *than if we ſhould ſay, Rome erreth*, &c. *The whole world erred, onely the Scots and Brittons alone* (the Proteſtants alone) *doe hold the right.* Who knoweth not this to bee the *wicked thought* of moderne ſectaries? Yet unto this Church of *Rome, as unto the place, which God himſelfe hath choſen.* Deut. 17. 8. did our Orthodoxe Iriſh, and ancient Saxons referre from time to time the deciſion of their ariſing difficulties; by her admonition they rectified their errors, as from her they received their faith and Religion. And ſurely God did not *make choyce of a place* ſubject to error, whereto we might have recourſe; for ſo he himſelfe had beene the cauſe of our error.

(z) Luc. 10. 16.
(a) Luc. 11. 23.
(b) See for this more in Vther himſelfe diſcourſe of the religion profeſſed by tee ancient Iriſh. pag. 87. letter t. n. 92. let. l. 97. let. o. 107. let. i. 108. let k. &c. See alſo Syn. Patricij c. 4. *vitam* Kilian. Bed. *l.* 3. *c.* 4. *&* *l.* 5. *c.* 22. and diſcourſe pag. 95.

§. 2. *The Foundator of Proteſtancie in England.*

8. The Apoſtata (c) and others confeſſe him to be *Henry the VIII.* of whom themſelves write thus: (d) *If all the pictures and paternes of a mercileſſe Prince were loſt in the world, they might all againe be painted to the life, out of the ſtorie of this King* Hen. 8. (e) *In his Raigne many Religious places, Monuments of our Forefathers pietie and devotion, to the honour of God, and propagation of Chriſtian faith, and good learning, and for the reliefe and maintenance of the poore and impotent, to wit, Monaſteries, or Abbeyes or Pryories to the number of 645. about the xxxvj. yeare of his Raigne, a ſuddaine floud (as it were) breaking through the bankes with a maine ſtreame, fell upon the Eccleſiaſticall State of* England, *which while the world ſtood amazed, and* England *groaned thereat, bore downe and utterly overthrew the greateſt part of the Clergie, together with their moſt goodly and beautifull houſes. In the yeare* 1536. *all Religious houſes, every one together, with all their livings and Revenues, as many, I meane, as might diſpend by yearely rent* 200. *l. or under, (and thoſe amounted*

(b) *Quid a pravis ſentiri poteſt de Eccleſia matre, quam ſi dicamus Roma errat &c. totus mundus errat ſolus tantum Scoti & Britones rectum ſapiunt. Cummian ep.*
(c) Cord. p. 13. *Annal Oxon. l.* 1. *hen. 8. &c.*
(d) Raleigh. preface of his hiſtory of the world.
(e) Cambden. diviſion of Britaine in the end. pag. 163.

amounted to 376.) were by Parliament forsooth, granted to the King: and in the yeare next following, under a faire pretence of rooting out superstition, all the rest together with the Colledges, Chanceries and Hospitals were left to the dispose and pleasure of the King. At which time the religious houses remayning in number 605. were surveyed, valued and taxed. Colledges there were besides those in the universities 90. Hospitals 110. Chanceries and free Chappels 2374. All which, for the most part, shortly after, were every where pulled downe, their Revenues sold, and those goods and riches, which the Christian pietie of English *Nation, had consecrated unto God since they first professed Christianitie, were in a moment (as it were) dispersed and (to the displeasure of no man be it spoken) prophaned.* 3844. (f) *Appropriat Churches, when the Abbeyes and Monasteries were suppressed, became lay-fees, to the great damage of the Church.*

(f) *Idem ib. pag. 161.*

(g) *Idem Trinobantes Middlesex pag. 420. f.*

(h) *Sander. de schismate Anglic. lib. 1. Anonymus Oxon. hist. edi. 1610.* and in Andreas de Chesne.

9. Thus farre *Camden*, who (among many other things) telleth that (g) *Henry the 5. built the Monastery of the most holy Mount-Sion for Religious Virgins, to the honour of our Saviour, the* VIRGIN MARY *and of S. Bridget of Sion, like as he founded another on the River side over against it for the* Carthusian Monkes, &c. *upon whom having bestowed sufficient living, afterward in our fathers dayes, these Religious votaries were cast out, and it became a retyring house of the* Duke *of* Somerset, *who plucked downe the Church.* Much more you may Reade in others of the faith, life, and mission of this egregious Foundator, the exorbitances whereof are so many and so great, as no tongue of man is capable to expresse them.

(i) *Sander. supra.*

10. Neyther did he want the malignant suggestion of persons, as holy as himselfe. *Anne Bullen* who, (i) for her adultery, and common prostitution suffered infamous death by publicke decollation, was a strong *Pythonissa*, and *ventriloqua*; *Thomas Cranmer*, who (l) was burnt for heresie, treason, apostacie, perjurie and incest, was a Sage Ariolus, to intimate and suggest that Religion, and Reformation, which did best comply with licentious venereous spirits. *Brian* and such like Vicars of hell, who held it no greater sinne to know (m) the Mother and the daughter, than to eate the Henne and her chickins, were chiefe architectors of this Babel. Surely the world was very much scanted of good men for the space of fifteene ages, that God could not light on any more holy, and more religious to repayre his impayred Church.

(l) *Id. ibid.*

(m) *Id. ibid.*

11. What

11. What revelation had they from above, that eyther the Religion, whence they apoſtated, was erroneous; or the new faith, which they eſtabliſhed, was the ſaving truth? Truly, no other, then that which proceeded from (n) *flesh and bloud.* It was not the *Father, that is in Heaven,* but the ſtrumpet, that was on Earth, that revealed this diſſolute doctrine unto this prime Protoplaſt. What Commiſſion had he? by whom was hee ſent? What doctrine preached he? We can but ſay unto him and his followers, as *S. Hierome* ſaid in his dayes to their like. (o) *VVhat broacher ſoever thou art of new opinions, we pray thee ſpare Romane eares; ſpare that faith, which is prayſed by the voyce of the Apoſtle. VVhy after 1500. yeares doeſt thou endevour to teach us, what before we knew not? VVhy doeſt thou publish that doctrine, which Peter and Paul would not publish? unto this day the Chriſtian world hath beene without that new doctrine.* Wee (the conſtant Catholicke Irish) *will hold in our old age, that faith, wherein wee were borne Children.*

(n) *Matth.* 16. 17.

(o) *Quiſquis es aſſertor novorum dogmatum, quæſo ut parcas Romanis auribus, parcas fidei, quæ Apoſtoli voce laudata eſt. cur poſt. 400 annos docere nos niteris, quod ante neſcivimus? cur profers in medium, quod Petrus & Paulus edere noluerunt? uſque in hanc diem ſine nova iſta doctrina mundus Chriſtianus fuit: illam ſenex tenebo fidem, in qua puer natus ſum. Hieron. epiſt. ad Pammachium & Oceanum.*

§. 3. *Of the increaſe of Proteſtancie.*

12. *Moſt ſtrange it is* (ſaith the Apoſtata) (p) *that ſo many indued with deepe learning, ſingular honeſty, and godlineſſe, ſhould embrace the Proteſtant, and forſake the Romiſh Religion, as daily doe in Germany, France, Denmarke, Sweland, &c.* A *moſt ſtrange* lyar needeth a good memory; in the very precedent page he confeſſeth, that the Proteſtants (q) *were never fewer nor poorer.* How then is it true that ſo many *embrace it?* *Germany* condemneth thee, and thy deformed ſect, O Apoſtata; *France* repudiateth thee, *Denmarke* rejects thee; *Sweland* contemneth thee; and *England* the Mother that bare thee, maketh publicke proteſtation againſt thine infamous adultery. As thy Religion is a Magazine of condemned errors, ſo is it a Mart for all hereſies, that creepe at this day on the face of the Earth. Vnder her 39. Articles doe ſhelter themſelves the *Calvinist*, the *Lutheran*, the *Zuinglian*, the *Anabaptiſt*; yea the *Turke*, and the *Iew*; onely the holy Catholicke Church, the Church of *Rome*, is excluded from her Communion, with which notwithſtanding thou at this day wouldſt needes claime alliance; and counterfeite thy ſelfe for a Reformed & yet ancient Romaniſt, as the *Capucins* are reformed *Franciſcans*; not obſerving, poore fellow, that according this compariſon, yee and wee ſhould at this day live

(p) *Cordiall pag.* 16.

(q) *Cordiall pag.* 15

in the same Communion, and in the same faith with the Church of *Rome*, as the *Capucins* and *Recollects*, &c, live under the same Institution of *S. Francis*.

13. Thy pretended brethren in *Germany* and *Sweland* begun a treacherous warre against their Soveraigne Liege under pretence to advance their abortive sect, & to beate down the Catholicke faith. But they themselves (*r*) *fell into the pit, which they dig'd for us*. Three Electors of the Empire there were at the beginning of their warre, who were *Lutherans* or *Calvinists*, none *Protestants*: now blessed be God, there is onely one: so well have they thrived in their Religion. Vpwards of foure-score hereticall Cities or great Townes did the fortunate armes of the late Christian King reduce to subjection in these last warres, so as where thy pretended brethren did tyrannize, there that Catholicke Religion, which thou hast lightly *deserted*, doth now triumph. *Sedan*, the onely sinke of heresie, which was left in *France*, is now become a fruitfull Seminary of Religious votaries, and I my selfe, to my great consolation, have some five yeares past, celebrated the sacred solemnities of the Masse in the publicke Catholicke Church there. Their Prince and soveraigne, the Duke of *Bullion* embraced the Catholicke faith seven yeares past and so have many thousands moe in these and other forraine parts. If thou looke homeward, Apostata, thou mayest see, how well thy Religion hath thrived; all *Scotland* hath renounced it, and all the Parliamentary-faction in *England* and *Ireland* have abjured it, and by publicke protestation have adhered to the Scottish-religion; a Religion, that hath not (*s*) as yet resolved what points of faith to follow. Its a *negative* religion, *denying* all religion and all the Articles of faith professed by the Catholicke Church, and affirming no Articles of Faith to be professed by it selfe.

(r) Psal. 7. 16. & 9. 16.

(s) See their articles set forth in French, &c. anno 1604.

14. Where then, Apostata, are these *so many indued with deepe learning, singular honestie and godlinesse*, who have *embraced the protestant Religion, &c*? Why doest thou not name us one of any quality in all *Europe*? Mary, thou (who for two yeares together frequented'st the Schoole of *Sorbon* in thine olde threed-bare yellow-Iacket, and gave out, thou would'st be a Romish Church-man, to the end thou mightest gaine monethly an Eleemosynary distribution from the learned

and

and liberall Doctors of that Schoole) and ſuch like mercenarles, have indeede ſometimes *deſerted the Romish Religion* and *embraced* that ſect wherein they hoped to purchaſe more temporall lucre, and to leade a life with more liberty and diſſolution, but none of *learning, honeſty, and godlyneſſe* ever forſooke it. Its thy ſaucy ingratitude, that moveth mee here and elſewhere to(t) *give glory to God, & to tell the truth* of thee, who bluſheſt not, to charge thoſe Doctors, that charitably fed thee, and all our *learned Schooles*, and the *profeſſors* thereof with ignorance, and *to have mixt* (x) *their owne inventions for their owne advantage & gaine, with the ſacred pure ſpring of divinitie.* I tell thee, our Catholicke Doctors, no leſſe eminent in piety, then admirable in learning, are not like unto thy upſtart Doctors (y) *Peter Martyr, Martine Bucer*, and ſuch other Pedagogues, who ſquared their faith, & doctrine according the rule of a ſecular parliament, even to the reluctation of their owne conſcience.

(t) Ioſue. 7. 19.

(u) Pag. 16.
(x) Cordiall pag. 3.
(y) *Sander ſupra & lib. 2.*

15. I tell thee further, for thy comfort, Apoſtata, that for one man, thou canſt aſſigne me, that *deſerted the Romish Religion and embraced the Proteſtant*; I can aſſigne thee an hundred, that *deſerted the Proteſtant* and *embraced the Rowish Religion.* True it is, that many hundreds have *deſerted* thy new religion, & embraced *Turciſme*, judging this to be better then that; and do actually beare Armes for the enemy of Chriſt & Chriſtian Religion. God grant thine inconſtancie draw thee not after them.

Proteſtants affect Turciſme.

Quid non mortalia pectora cogis, auri ſacra fames?
Sed (z) *quam dabit homo commutationem pro anima ſua?*

Virgil.
(z) Matth. 16, 26. Marc. 8. 36.

Thy new brethren at this day doe entertaine with peace and alacritie, the *Iew*, and the *Turke*, while in the interim they perſecute the poore Catholickes, their owne deare countreymen. I will ſpeake nothing of their bloudy Statutes againſt the one, and friendly allyance made with the other: arguments ſhewing their hatred to the Religion of the one and affection to the other. Hundreds of them, who were killed in Munſter, chiefly of the Lord *Forbois* company, were found to bee circumciſed. And yet, if wee beleeve the Apoſtata, theſe men are *not againſt* the *Church of Rome*, but *from* it; as if one beleeved *Iudas* to be *from*, but *not againſt* the Colledge of the Apoſtles. But where was the Apoſtata his judgement,

How the Church is universall.

when he pleaded universalitie, or the multitude of those that are members of his new Church, seeing he and his doe condemne that marke in our Church, and doe plead strongly for the *Infidels* against us, affirming that they are *more, then the Christians*, and therefore *more ancient*. I tell thee, Apostata, its one thing to speake of the Catholicke Church comparing the amplitude thereof to the amplitude of each arising Synagogue of heretickes, who with the same Church seeme to make profession of Christianitie, and another thing to speake of the same Church in comparison of the *Infidels*, in respect of whom it may be called (a) *Pusillus grex*; though in respect of you and your like, she is truly called the *Catholicke* & universall *Church*, according the Symbol of the Apostles. She (b) *replenisheth the whole world*, (c) *sheweth from sea to sea*, from (d) *East to west, &c.* Nay, I adde further, that there are more Catholickes at this day, aswell Ecclesiasticall men as secular, among the *Turkes* and *Infidels*, endevouring to reduce them to the *Gospel of grace*, then there are Protestants acknowledging the doctrine of *England* in the whole world: yea one only religious Order in Gods Church, namely the *Trinitarians* (to speak nothing of the rest) doe more advance the faith of Christ, by expending all their meanes and labours in the yearely redemption of Christian captives from the *Turkes*, then any particular sect doe or can yearely advance their owne sect in the whole world. See others. (e)

(a) Luc. 12. 32.

(b) Dan. 2. 36.

(c) Psal. 71. 8.

(d) Psal. 49. 1. & 18. 5.

(e) See hereof more amply Kellison. part. 1. Reform. Calv. exam. 4. c. 3. & c. 4. where he proveth Religion to be more ancient, then Infidelity.

16. Thus Catholicke Christian, I have runne over the severall points and motives touched by the Apostata farre more succinctly, then each point in it selfe required, yet more amply then mine adversaries arguments could expect, or I my selfe at first intend. And I am confident, that everie indifferent understanding, having weighed in the ballace of right reason the arguments layd downe in this *Alexipharmacon*, will joyne issue with me, that the Apostata's *Cordiall is a Contagious drug of pestilent Ingredients*, as in the beginning I affirmed. The adversaries confesse the Roman Catholicke Church, whereof thou art a member, to have had once the true and Catholicke doctrine; but to colour their owne shamefull revolte from the same Church, they charge her with a revolte from her selfe. Being then left in the possession of thy right, Christian Catholicke, by the confession of thine adversaries, thou art to

stand

ſtand in quiet poſſeſſion, *quia melior eſt conditio poſidentis*, untill thou be convicted; for its thine accuſers part to prove, what they affirme, to wit, that thou haſt revolted: *Actoris enim eſt probare.* Thou haſt Gods word to warrant thee; the Catholicke Church may not erre; onely thoſe that are condemned by the ſame Church, affirme the contrary: and may the theeſes accuſation, thinke you, be received againſt the Iudge, that condemned him? and if Gods Church may erre; what priviledge, may ſuch as have apoſtated from the ſame Church pretend, that they erre not, or may not erre? unleſſe ſome Bucons braineleſſe-head would affirme, the Synagogue of Sathan (who is the father of lyes) to have a greater priviledge of infallibilitie, then Gods owne Church. What tranquillity of Conſcience mayeſt thou have, to bee a member of that Church, which is condemned by that very Church, by which all ariſing hereſies in former ages have beene condemned? Other hereſies charged Gods Church before theſe with errors, but they were *found* to bee *falſe witneſſes*, as theſe are, and therefore their condemnation ſtands irrevocable on Record. They are they, whom the Apoſtle foretold, ſhould (*f*) *ariſe from our ſelves, men ſpeaking perverſe things, to draw away Diſciples after them.* They are thoſe old lechers, *who accuſe chaſt *Suſanna*, thereby to cloake their owne impiety. Its they that with the (*g*) *foole* doe build on the *quicke-ſands* of their owne inventions. No Chronicle, no Father, no Orthodoxe Eccleſiaſticall writer, no Record, no authenticall Monument of antiquitie can give teſtimony of the defection of Gods holy Church: her adverſaries revolte is confeſſed; the time when, the place where, the angular Conventicle, wherein this freſh baken-ſect was moulded, is notoriouſly manifeſt to the world: the ſhamefull motives, that moved them to a defection in *Germany* and *England*, may not be concealed, though men for modeſtie ſake forbeare relating them. But remember that (*h*) *the ſpurious brood of the ungodly ſhall not thrive, nor take deepe rooting from baſtard-ſlips; nor lay any faſt foundation. for though they florish in branches for a time, yet ſtanding not faſt, they ſhall be ſhaken with the winde and rooted out.*

(f) Act. 20. 30.
(*) Dan. 13.
(g) Matth. 7. 26.
(h) Sap. 4. 3. 4.

17. I have, as occaſion offered, here chiefely alleaged (after holy writ) the authoritie of the ancient Iriſh in ſome part, aſwell becauſe, I know they cannot, but worke ſtrong impreſſion

pression in the mindes of their constant Catholicke Countrey-men, as also because our adversaries have tied themselvves (as it were) to stand unto their doctrine, in asmuch as they pretend them to be of their owne (*i*) Religon, whereof elsewhere *in tempore opportuno*. Having these on thy side, thou hast on thy side the authoritie of venerable antiquitie, of *Origine, S. Hierome, S. Ambrose, S. Augustine, Ruffinus, Iohn, Fulgentius, Leo Maximus, Gregory & Bede*, out of whom they collected their Cōmentaries, as our adversaries themselves (*k*) confesse. Thou art not to be scandalized, because in civill respect and humanitie, I give those Ministers of the adverse part the Title of Primate or Bishop; for observe, that I alwayes adde the particle *Protestant*, calling them *protestant Primate* or *protestant Bishop*, which particle (*protestant*) is *particula alienans*, and therefore in very deede not to bee held true Primats or Bishops, more then a blacke-Moore may be held to be a white man. That *good pastor*, that (*l*) *brought backe on his owne shoulders the straying sheepe*, reduce into his sacred *fould* the holy Catholicke Church, all those that stray in the desert of error, that living and dying as fellow-members of Gods Militant Church on earth, wee may live togetherin his Triumphant Church in heaven *for ever and ever*, Amen.

(*i*) Vsher. discourse of the Religion of the ancient Irish.

(*k*) *Veterum Epistolar. Hiber. syllog. recens. ep.* 19.

(*l*) *Ioan.* 10. 11. *Luc.* 15. 4.

Omnia sacra Romanæ Ecclesiæ judicio subjecta sunto.

APPROBATIO.

Librum hunc cui titulus est Alexipharmacon, *diligenter perlegi, nihilq; in eo reperi, quod Orthodoxæ fidei aut bonis moribus adversetur; quin imo multum Lectoribus profuturum censeo, ac proinde prælo dignissimum judico. Datum VVaterfordiæ* 1. *Octob.* 1644.

Michael Hacket *S. Theol. Doctor. Præcentor, & Vic. Gener. VVaterfordensis & Lismorensis.*

THE ERRATA.

PAge 6. lin. 6. for (may) read, man. p. 33. let. y. r. Christianiff. p. 24. li. penul. r. *Substantially* p. 35. let. y. r. *efficiunt*. p. 39. l. 37. r. *Coexistent* p. 40 lin. 22. r. *active*. p. 42. l. 36. r. doth. p. 48. l. 32. r. *confesseth*. p. 50. let. x. r. *egredietur*. p. 55. lin. 22. r. *Philosophers, &c.* p. 56. l. 6. r. Cyprian. p. 59. l. 1. r. *admiration*. p. 66. l. 10. r. *eternity* p. 67. l. 17. r. intended. p. 69. l. ferè penult. r. *dispensation* p. 76. l. 35. r. *effused*. p. 78. l. 6. r. *Deitie* p. 105. l. 2. *Commemoration*. p. 112. l. 3. & 7. r. *Chanteries*. l. 12. r. 3845. l. 23. r. *Church*.

Other faults not observed, we pray the benigne Reader charitably to excuse.

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